

THE PARTICIPLE IN HESIOD.

A THESIS

PRESENTED TO THE BOARD OF UNIVERSITY STUDIES OF THE
JOHNS HOPKINS UNIVERSITY FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY.

By

GEORGE MELVILLE BOLLING.

[*Reprinted from the Catholic University Bulletin, Vol. III., pp. 421-471.*]

WASHINGTON:

1897.

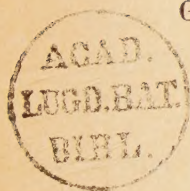
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INTRODUCTION.

The difficulties attendant upon the division and definition of the parts of speech are well recognized—cf. Paul, *Principien der Sprachgeschichte*, p. 299; Delbrück, *Vergleichende Syntax*, Einleitung, p. 75, ff.—and it is not my purpose to attempt a new definition of the participle. We must agree, I think, with Paul (p. 308), Brugmann (*Grundriss II.* p. 428, *Griechische Grammatik* p. 196), and Delbrück (*Vgl. Syntax*, 2, 477), in deriving the participle from the adjective, the characteristic difference being that the idea of time, which is only implied in the adjective, is explicitly expressed in the tense of the participle, so that it comes to designate a process that is temporally limited from the point of view of the speaker, and in this way approximates the nature of the verb. This duality of its nature is reflected in its formal peculiarity of possessing the *παρεπόμενα* of both substantive and verb, and is recognized in its name—*μετοχή*. Or, in other words, the participle is an adjective with a richer content of meaning, since it brings from its association with the verb the distinction of voice and tense and the power of verbal regimen. The adjective represents a quality at rest, the participle represents a quality in motion, and the difference between the two is a difference in the degree of mobility—cf. Schroeder's definition (p. 86) of the participle, "als ein Adj. das mit dem Verb die Zeitbedeutung ('Beweglichkeit in der Zeit') und die Rection gemein hat."

Its special value is, as Paul points out, that it allows us to employ the expression of an event in the form of an attribute. In this way it becomes an easy method of subordinating one action to another, of expressing the details, the accompanying circumstances of an action without bestowing upon them a prominence that would distort the perspective, the finite verb

giving the outline of the action while the participle supplies the coloring. (Cf. Gildersleeve Pindar cix.; A. J. P. ix 137, ff.)

This is the original use of the participle—the participle of attendant circumstances. Of it Jolly says (Sprach. Abh. der gram. gesell., Leipzig, 1874; cf. A. J. P. ix 139 n): “Nur im Arischen, Litauischen und weitaus am besten im Griechischen hat sich das Particip seine alte Mittelstellung zwischen Nomen und Verbum noch gewahrt: nur im Griechischen war es daher im Stande, sich allen Functionen des Verb. finit. geschmeidig anzupassen und in unverändertem Fortbestehen neben der in allen verwandten Sprachen so überwuchernden Hypotaxis sich als redender Zeuge der neuerdings mit so grossem Unrecht angefochtenen Vorzüglichkeit des gr. Sprachbaus zu behaupten.”

The purpose of this dissertation is to contrast the Epic and the Attic use of the participle in order to see whether the use of the participle, as an equivalent of the hypotactic clause, is not a purely Greek development within historical times. In doing this, the difference in the departments of literature must be borne in mind, and also the fact that the Attic is not a development from the Epic dialect. Nevertheless, if the Epic use of the participle is found to represent a state intermediate between the original use of the participle and that found in Attic authors, we may, I think, with safety, infer that the Attic dialect must at some time have passed through a somewhat similar stage of development and that the difference in usage is essentially chronological.

Such a development of the Greek participle is in opposition to the views expressed by Classen, *Beobachtungen*, p. 44: “Wir finden den ganzen Reichthum an Formen, welchen die griechische Sprache im Participium entwickelt hat, in der homerischen Poesie entfaltet, und wir sehen ihn mit einer Feinheit und Freiheit jedem Bedürfniss des Gedankens angepasst, die in keiner Beziehung dem gebildetsten Ausdruck der attischen Prosa nachsteht.” For a criticism of Classen’s views, cf. Spieker A. J. P. vi 310, ff. The chief cause of Classen’s lack of appreciation of the nature of the participle (A. J. P. ix 138 n²)—the nature of the participle is his tendency toward “resolutions” of the participle, a tendency due,

no doubt, to the poverty of the German language in participial constructions that Classen himself laments, and from which Vogrinz seems to have best succeeded in freeing himself, cf. p. 278, Die "Auflösungen" der Partizipien sind *rein logische operationen*," p. 248. "Durch solche Steigerung und daraus hervorspringenden Gegensatz wird *für unser Sprachgefühl* (italics are mine) konzessiver Sinn beim *ei*-Satz und beim Partizip erzeugt."

For the Epic period the work has been based upon complete collections of the examples in Hesiod and the Iliad; these have been supplemented by examples from the Odyssey obtained by means of Gehring's Index Homericus, except for the adversative participle and the negative with the participle, for which independent collections of examples have been made. For the Attic period I have depended mainly on the statements made in Kühner's and Krüger's Grammars and Goodwin's, Moods and Tenses, besides which I have made use of the details given for Xenophon's Anabasis by Joost, and for Euripides by Dr. Gonsalez Lodge in an unpublished Hopkins dissertation, "The Participle in Euripides."

The examples have been arranged under the heads of the Circumstantial Participle, the Supplementary Participle, and the Adjectival Uses of the Participle.

THE CIRCUMSTANTIAL PARTICIPLE.

As the participle enables us to express an action in the form of an attribute, it becomes a valuable instrument for subordinating to the main action of the sentence the various circumstances by which it is attended. These circumstances may stand to the main action in different logical relations; but none of these ever receives formal expression in the participle except the relation of time. Originally, even this was no exception, for the tense of the participle designated at first merely the "kind of time" of the subordinate action and not its temporal relation to the main action, since the notion of priority was not originally inherent in the aorist and did not become completely attached to it until after the Homeric period.—cf. Seymour, On the Use of the Aorist Participle in

Greek. Trans. Am. Phil. Assoc., 1881, pp. 88-96; Delbrück Vgl. Syntax, 2, 482.

Nevertheless, under pressure of the needs of translation into languages that are far inferior to the Greek in the development of their participial constructions, these logical relations have been taken by grammarians as the basis for the traditional classification of the participle. Vogrinz makes a notable exception by breaking away from tradition and rejecting all resolutions of the participle as purely logical operations.—cf. p. 278. In this he is undoubtedly right, only he might have gone farther and declared such resolutions to be injurious as tending to deaden the feeling for the difference between the participle and the subordinate finite clause.

Paul (p. 158 of trans.) lays down the principle that we cannot “maintain that the participial construction in itself admits of different meanings—*i. e.*, that it denotes now the reason, now the condition, now an opposition, etc. These relations remain in each case only ‘occasional’ and accidental.” However, the participle is used freely in English, and still more freely in Attic Greek when the speaker *intends* that the hearer shall infer one of these logical relations; and we may then speak of the “usage of the participle for abridging the sentence, that is, for representing temporal, causal and relative clauses” (Gildersleeve, A. J. P. ix 138, n.) of the participle as a conscious “shorthand” substitute for a subordinate clause.¹

As the intentional use of the participle in this way becomes more conscious there would be a growing tendency to make the desired inference more unmistakable by the addition of particles to designate the relation existing between the main and subordinate actions. At this point the participle passes into a second stage of development, behind which there remains the possibility of a third. For the “occasional” use may pass into a part of the “usual” signification of the form, and the participle may then be employed to *express of itself*, the logical relation of main and subordinate action, though it is evi-

¹For the English feeling of the participle, cf. Genung, Practical Rhetoric, p. 116. “The participial construction is generally equivalent to a clause”; p. 158, “is a valuable means of cutting down a clause.”

dent of course that if several of the participial constructions passed into this stage of development there would result a state of confusion that could not long maintain itself in any language.

It is in the development of this use of the participle as a conscious substitute for a subordinate finite clause that the greatest and most essential difference in the Epic and Attic use of the participle consists. Seymour calls attention to the fact that Homer frequently employs the finite verb where Greek prose would use the participle, e. g.,

Α 458. *αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο*

which in prose would usually have been *εὐξάμενοι καὶ προβαλόμενοι*. But in spite of this fact Homer is far from being *araio-metochic*. The explanation of this is to be found in the freer use of the circumstantial participle in Epic poetry, which is sufficient to counterbalance the absence of the participle as an equivalent of a subordinate finite clause and constitutes one of the main causes of the vividness and swiftness of Epic narrative. Thus if we compare the use of the participle in Hesiod with that of Euripides, as given by Lodge in his dissertation, "The Participle in Euripides," we find that considerably over half of the participles in Hesiod are circumstantial as against one-fifth in Euripides. Even after making liberal allowances—which are necessary on account of the subjective nature of the work—for differences in drawing the line between circumstantial participles and those that are equivalents of subordinate clauses the fact remains that we have here a difference in the syntax of the two authors, which is important and characteristic.

Fortunately this difference between Epic and Attic syntax can be illustrated from the other side. If we take up each of the participial constructions separately we will find that there are extremely few cases in Epic poetry in which a causal or conditional inference is manifestly intended, and not one in which such an inference is rendered necessary by the addition of a particle, though this is frequently the case in Attic prose. In other words, these constructions are in the first stage of their development in Epic, in the second in Attic. The temporal construction would naturally be expected to develop earlier,

and accordingly we find it in Epic in a state of transition between these first and second stages, as is shown by the greater frequency of its occurrence, and by the occasional addition of temporal particles—in which respect an advance is evident within the Epic period itself.

Of all these constructions, however, the adversative participle was the one that obtained the firmest root in the language. That it must have developed at a very early period is shown by the fact that it has succeeded in becoming the prevailing mode of expression for the adversative relation in Greek. Therefore it is not surprising to find it already firmly established in the Homeric poems in the second stage of its development. It, too, shows an advance during the Epic period, and a still greater advance is perceptible when the Epic usage is compared with that of Attic. It becomes, indeed, a question whether we should not admit that the adversative relation is a part of the “usual” signification of the participle in the Attic period; we must at any rate, in my opinion, admit that it has advanced very far towards such a stage of development.

The facts to which I look for confirmation of these statements will be given under the headings of the Adversative, Temporal, Causal, and Conditional Participles, and then after consideration of the differences between the Epic and Attic use of the Participle of Purpose and the Genitive Absolute, I will pass to the consideration of the use of the Negative with the Participle, in which I hope to find further proof of the undeveloped state of the use of the participle as a substitute for a finite subordinate clause.

THE ADVERSATIVE PARTICIPLE.

The examples of the adversative participle in Hesiod are as follows:

S 101. καὶ κρατερὸς περ ἐὼν; Th 465. καὶ κρατερῶ περ ἐόντι;
Th 316. καὶ πολὺῖδρον ἐόντα; W 44. καὶ ἄεργον ἐόντα; W 704.
καὶ ἰφθιμόν περ ἐόντα; Th 698. ἰφθίμων περ ἐόντων; W 514. δασυ-
στέρνων περ ἐόντων; Th 719. ὑπερθύμους περ ἐόντας; W 154. καὶ
ἐκπάγλους περ ἐόντας; Th 448. καὶ μουννογενῆς ἐκ μητρὸς ἐούσα;

W 292. χαλεπή περ εἶσα; W 208. καὶ αἰοδὸν εἶσαν; W 360. καὶ τε σμικρὸν εἶον; W [202]. φρονέουσι καὶ αὐτοῖς; W 649. σεσοφισμένος; Th 533. καὶ περ χῳόμενος.

In the Iliad there are examples of this construction, in which no particles are employed to make the meaning clear. The adversative force is then merely an inference from a contrast in the context and the examples are more or less unsatisfactory.¹

E 433. Αἰνεῖα δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης
γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε ἀσπίδι' Ἀπόλλων.

M 212. Ἐκτορ αἰὲ μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιν
ἐσθλὰ φραζομένῳ.

N 665. ὅς ῥ' ἐν εἰδῶς κῆρ' ὀλοὴν ἐπὶ νηὸς ἔβαινε.

cf. also² ἑὼν B 27. 64. 343. Δ 388. E 903. H 242. Λ 471. 665. N 461. O 611. Π 837. P 143. Σ 105. T 320. Υ 312. Φ 589. X 176. 360. Ψ 357. 546. 636. Ω 174. 537; παρεὼν O 665; ἐλαύνων Ψ 322; ἰέμενος Π 396; ἀγαγὼν Δ 407; πεπερημένος Φ 58; ἐσσύμενος Π 9.

The examples with the various particles are as follows:

Present: ἀχύνμενος A 588. B 270. Θ 125. 317. M 178. N 419. O 133. 651. P 459. Σ 112. T 8. 65. X 424. Ω 523; ἐθέλων Δ 300. Υ 87. Φ 48; ἑὼν A 131. 275. 352. 546. 587. B 246. Γ 159. 201. Δ 387. 534. E 94. 571. 625. Θ 99. 253. 284. 285. I 343. 373. 552. 627. K 114. 549. Λ 418. 721. M 171. 410. N 236. 361. Ξ 33. O 164. 185. 195. 407. 585. Π 154. 550. 617. 620. 624. 627. 815. P 676. Σ 549. T 80. 82. 118. 155. Υ 356. 436. Φ 264. 483. X 218. 384. Ψ 306. 610. Ω 35. 53. 423. 570. 593. 609. 617; ἰὼν N 415; ἐπειγόμενος T 142. 189; ἐπικρατέων Ξ 98; ἐργόμενος P 571; ἡβῶν M 382. Ω 565; ἰέμενος O 450. P 276. 292; κηδόμενος A 586. E 382. H 110. Σ 273. X 416. Ω 104; κινύμενος Ξ 173; νοέων A 577. Ψ 305; ὀλλύμενος T 21; πίνων Ξ 1; σκοπιάζων Ξ 58; σκυζόμενος I 198; σπεύδων Θ 293; τειρόμενος Z 85; φιλέων Z 360; φρονέων I 554. Ξ 217 χατέων I 518. O 399; χῳόμενος Ξ 260. Φ 384.

¹ Here and elsewhere it has been my effort to cite all passages that could possibly be claimed as examples of the construction in question. The subjective element is so large that there is always room for differences of interpretation, and so I have attempted to gather all the material, although I might personally be inclined to reject part of it.

² For the sake of brevity the participles in the lists given are cited in the nominative singular masculine.

Perfect: ἐκγεγαώς Φ 185; τεθνηώς Π 858. Ρ 229. Χ 364. Ω 20; μεμαώς Ε 135. Ι 655. Ν 46. 317. Ξ 375. Ο 276. 298. 604. Π 555. Ρ 181. Ω 298; πεποιθώς Π 624; πεπαρμένος Φ 577; ἐσσύμενος Ζ 518. Α 554. Ν 57. 142. 315. 630. 787. Ρ 663; κεχολωμένος Α 217. Ρ 710.

Aorist: ἀγγέλλας Κ 448; ἀθλήσας Ο 30; ἀλαλκών Ι 604; ἀρτύνας Ν 152; δαμασσάμενος Ο 476; θανών Α 453. Χ 73; οὐτάμενος Ξ 128. 379; καταπεφνών Ρ 539.

The examples in the *Odyssey* are:

Without particles:

α 37. τὸν δ' ἔκτανε νοστήσαντα
εἰδὼς αἰπὺν ὄλεθρον ἐπεὶ πρό οἱ εἵπομεν ἡμεῖς.

α 202. αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι. . . .
οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδὼς.

¹β 97. μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον = τ 142. ω 132.

β 102. αἶ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας. = τ 147.
ω 137.

ρ 567. ὅτε μ' οὔτος ἀνὴρ κατὰ δῶμα κιόοντα.
οὗ τι κακὸν ῥέξαντα βαλὼν ὀδύνησιν ἔδωκεν.

cf. also: ἀεκαζόμενος σ 135; ἀχεύων π 139; δευόμενος δ 264; ἐθέλων ε 99; ἐών β 241. γ 193. δ 334. 717. θ 330. 332. ι 515. κ 282. ξ 441. 527. ρ 125. σ 216. τ 230. φ 21. 27. ψ 71; παρεών λ 66; ἐπιελπόμενος φ 126. ἐπιστάμενος δ 730; ἔχων τ 364; παρήμενος ρ 456. τ 209. λιλαιόμενος μ 328; διοόμενος υ 21; ὀπάζων ω 283; ἀδικῶς μ 281.

With particles:

Present: ἀχεύων λ 88. ο 361; ἀχνύμενος δ 104. 549. 553. η 297. θ 478; κ 174. π 147. φ 250; ἐθέλων β 110. τ 156. ω 146. ἐών β 200. ζ 136. θ 331. 360. ι 57. 379. κ 441. λ 265. ν 294. ξ 147. ρ 381. σ 21. 385. τ 253. 489. υ 131. 271. 274. φ 103. 370. ψ 12. 82. 230. 361. ω 499; παρεών ξ 145; ἰών η 204. λ 425; ἐπειγόμενος α 309. γ 284. ο 49. ρ 570. ἐπιστάμενος υ 313. ψ 185; ἐχθόμενος δ 502; ἀπεχθόμενος σ 165; ἔχων δ 97. ξ 310. ρ 13; ἡβών ψ 187; καθήμενος π 264; ἰέμενος α 6. δ 284. κ 246, ξ 142. π 430. φ 129. χ 409; ἰμειρόμενος ε 209; κηδόμενος γ 240. η 215. σ 178. τ 511; λιλαιόμενος α 315; μενεαίνων

¹ The interpretation is doubtful. See Verbs of Beginning and Ending.

ε 341; ναίων ι 18; διόμενος ξ 298. ω 401; δλιγηπελέων τ 356; πάσχων λ 104 111. μ 138; ῥυπόων ζ 87; τειρόμενος ε 324, η 218; τρυχόμενος α 288. β 219; φιλέων θ 316; χατέων β 249. ν 280; χατίζων λ 350.

Perfect: εἰληλουθώς τ 28; τεθυηώς κ 494; μεμαάς χ 172; πεπονθώς ρ 555; ἐσσύμενος δ 733; κεχολωμένος λ 565. τ 324; κεχρημένος ξ 155.

Aorist: ἀνελών σ 16; ἐλθών ψ 7; θανών α 236. γ 258. λ 554. ω 93; μογήσας β 343; ὀμόσσας ξ 392; παθών η 224. θ 184; φυγών ρ 47.

These examples may be summarized as follows:

	Without Particles.			With Particles.			Total.		
	pres.	perf.	aor.	pres.	perf.	aor.	pres.	perf.	aor.
Iliad:	29	3	1=33	112	28	10=150	141	31	11=183
Odyssey:	33	3	4=40	85	8	11=104	117	11	15=144
Hesiod:	0	1	0=1	15	0	0=15	15	1	0=16

The first thing that calls for comment is the relative frequency of the construction. The number of its occurrences in the Iliad and the Odyssey is about in proportion to their bulk (4:3); in Hesiod the construction is not quite so frequent (182:16 > 7:1). This is due entirely to the nature of Hesiod's work, which is unsuited to anything so rhetorical in character as the adversative idea of itself is. The rhetorical nature of the construction can be seen from the fact that it occurs much more frequently in speeches than in the narrative. Thus in the Iliad, 125 out of 183, or about two-thirds of the instances, come from the speeches, while in the Odyssey the proportion is even higher, 125 out of 143, or five-sixths. But the amount of speech is proportionately greater in the Odyssey. To appreciate these figures fully it must be borne in mind that speeches constitute less than one-half of the Iliad—7048 out of 15693 lines—and contain much fewer participles than the narrative—in the Iliad 1719:3286.

The origin of this construction is to be sought in the contrast between a quality inherent in a subject and an action that is not in harmony with it—a contrast which could be heightened by emphasizing the quality and thus bringing out more clearly the adversative relation. Later, when this construction with the participle was more firmly established the

warning particles were omitted, and "failure to understand it was charged to stupidity." Gildersleeve, Pindar cxi. The examples cited above show that the construction has not yet reached such a state of development. It is still felt merely as a contrast between a quality and an action that do not harmonize, and hence in a large proportion of the examples the particles are retained to emphasize the quality, and so bring out the contrast. The following table will show the use of the different particles :

	Without part.	πέρ	καί	καί—περ	οὐδέ	οὐδέ—περ
Iliad.	32	86	27	29	2	4
Odyssey.	40	63	15	15	6	2
Hesiod.	1	3	6	6	0	0

An unusual doubling is found O 604. *μάλα περ μεμαῶτα καὶ αὐτόν*. To intensify still further the contrast καὶ ὥς is employed in addition to the particles Γ 159. λ 104 ; οὐδ' ὥς α 6. ε 324. λ 88 ; ἔμπης I 518. Ξ 1. 98. 173. O 399. P 229. Ω 523. β 200. λ 350. ο 361. π 147. σ 165. τ 356. (ἔμπης goes with the main verb of course. Cf. La Roche at Ξ 1 ; Ameis-Hentze ο 361 Anhang.) Isolated are :

θ 184. ἀλλὰ καὶ ὥς κατὰ πολλὰ παθών, περιήσοι' ἀέθλων

λ 565. ἔνθα χ' ὅμως προσέφη κελωμένους.

The difference between the Epic and Attic usage may be shown by contrasting the statistics given for Euripides by Lodge and for Xenophon's Anabasis by Joost. In Euripides occur 450 examples of this construction ; of these eighteen are used with καίπερ, one with καί, and five with πέρ. In three of the cases mentioned καίπερ and πέρ are reinforced by ὅμως, and ὅμως is used without these particles twelve times. Joost says (p. 295): "Diesen 63 Fällen (of the simple adv. part.) stehen nur 14 (13) gegenüber, in denen das konzessive Participium durch καίπερ (4!)¹ καὶ allein (5) καὶ μάλα (4) und μάλα allein (1?) ver-

¹It may be well to call attention to the usage of καίπερ : it is not used by Antiphon, Andocides, Lysias (2.6 ; 6.11 belong to Pseudo-Lysias), Hyperides nor Deinarchos. Isaeus (6.54) and Lycurgos (75) have but one example, Aeschines (according to Preuss) but two, 1.45, 167. Isocrates uses it in his letters 2.14 ; 4.1, 8 ; 9.16, and in passages of a similar character in his speeches 9.11 ; 11.9 ; 12.1 ; 15.11, 272, 320. Demosthenes has, according to Preuss, 33 instances. Thucydides 18, according to Von Essen. Thus we see that this is one of the syntactical features that connect Thucydides, Isocrates, and Demosthenes, another of which will be found in the use of the participle with ἄν.

deutlich wird." The proportion 63:14 is just about the reverse of the Homeric usage, but the complete material to trace the history of the development is not yet collected.

The separation of *καί* and *πέρ* by a word—generally the participle except with *έών* where it is the predicate adjective—shows that the original emphasizing force of each word is still felt, and that they have not yet become like the later *καίπερ* (found as *καί περ* only η 224, Th 533) a mere sign for the adversative relation.

A further proof of the undeveloped state of the construction is to be found in the adjectival nature of the participles employed. Notice the large number of the occurrence of *έών* with a predicate adjective. and the number of participles that denote states of the mind or feelings: *αγνώμενος, επιγνώμενος, ίδέμενοι, κηδόμενος, νοέοντι, σκυζομένῳ, φρονεόντων, χωόμενος*. The perfects too are mostly adjectival, *έκγεγαῶτα, τεθνήκῳτα, μεμαῶς, πεποιθῶς, έσσημένος, κεχολωμένος*. There is very little of the contrasting of one action with another, and consequently the use has hardly spread to the aorist. In the *Iliad* there are but eleven instances of the aorist and four of these *θαγόντι* and *οὐτάμενοι* are adjectival and notably close to the perfect, while two out of the remaining seven come from the ninth and tenth books.

The extension of the construction to the future is also of course not made until after the Epic period.

Both as regards the omission of particles and the employment of the aorist the *Odyssey* shows a gain over the *Iliad* not only in the number but in the character of the examples. (See tables and examples above.) In *Hesiod* this is not the case, but the number of occurrences is too small to allow a fair comparison to be instituted.

THE TEMPORAL PARTICIPLE.

The participle frequently denotes a subordinate action that stands to the main action of the sentence in no logical relation except that of time. Still this need not be a case of the participle used as a substitute for a finite temporal clause: for that it is necessary that the participle should be employed where the speaker *wishes that the temporal relation between the two ac-*

tions should be inferred by the hearer. On account of the explicit designation of time in its tense the participle could assume this function with particular ease, and accordingly this construction precedes in its development both the causal and conditional uses of the participle, which are offshoots from it.

In Hesiod there are about fifty examples in which the participle seems to be used to date as it were the time of one action with relation to another. In the Iliad the construction is in about the same state, so that it seems sufficient to cite the examples from Hesiod.

Present: Th 23. 48 (verse corrupt cf. Rzach's note and Wiener Stud. 4. 317 ff.) 91. 202. [219]. 443. 761 (cf. λ 15). [828]. 910. 988. S 232. W 24. 368. 374. 383. 387. 463. 467. 498. 502. 553. 569. 696. 745. 746. 821.

Aorist: Th 184. 188. 292. 293. 606. 859. 861. 951. 954. 994. 997. S 38. 44. 82. 87. [152]. W 218. 384. 386. 506. 547. 652. 664. 697. 701. 735. 755.

Evidently the consciousness of this use of the participle is greater when temporal adverbs are employed to point out the relation more precisely. This is said to be frequent in Attic—cf. G. M. T. 855; Krüger I. 56. 10. A 3; Kühner § 486. 1. An. 4. 5. Thucydides and Xenophon employ adverbs to sum up a subordinate clause and also show similar examples after temporal participles—seven examples occurring in Thucydides, eight in the Anabasis, and thirteen in the Hellenica.—(Cf. Joost, p. 297 ff. and Graeber, Einige Reste nebengeordneter Satzbildung im untergeordneten Satzgefüge bei Thukydides und Xenophon namentlich nach temporalen Vordersätzen Breklum, 1887, to which latter, unfortunately, I have had access only in the summaries, Wochenschrift für Klass. Phil. 1887. 1510; Berl. Phil. Woch. 7. 1338.)

This use, as a survival from a time of parataxis, might be expected to occur even more frequently in Epic poetry. After finite temporal clauses examples are not infrequent in Homer: αὐτίκα B 322. 662. E 713. Λ 582. M 393. Ξ 237. Σ 531. T 20. Φ 419. Ψ 39. 118. 162. 768. Ω 515. β. 379. γ 448. ε 77. 229. θ 361. 447. κ 237. μ 201. 261. ν 272. ξ 153. 340. ο 93. ρ 23. φ 46. 405; ἔπειτα A 478. Γ 223. 398. 422. Z 505. H 208. Θ 181. K 522. O 397. Π 247. Σ 545. Τ 338. Φ

383. Ω 719. α 294. β 280. 379. 408. γ 46. δ 338. 415.
 ε 391, θ 378. ι 438. κ 237. λ 121. μ 201. 261. 309. 400.
 ν 318. ο 102. 367. 447. 478. ρ 2. 129. 321. φ 160. χ 217.
 ψ 89. Now, if the participle was felt at this time as an equivalent of a temporal clause we should expect to find, with some degree of frequency, similar examples of its resumption by an adverb. However, the only examples are :

- I 453. πατήρ δ' ἐμὸς αὐτίκ' οἰσθεις | πολλὰ κατηρᾶτο
 II 308. αὐτίκ' ἄρα στρεφθέντος Ἀρηιούκου βάλε μῆρόν.
 Ω 226. αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεύς
 ἀγκὰς ἑλόντ' ἐμὸν υἱόν
 β 367. οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω
 ρ 327. Ἄργον δ' αὖ κατὰ μοῖρα λάβεν μέλανος θανάτοιο
 αὐτίκ' ἰδόντ' Ὀδυσῆα.
 Λ 727. ἔνθα Διὶ βέξαντες ὑπερμενεῖ ἱερὰ καλὰ . . .
 δόρπον ἔπειθ' ἐλόμεσθα.
 α 363.=π 450. τ 603. φ 357.
 ἐς δ' ὑπερῶν ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξίν
 κλαῖεν ἔπειτ' Ὀδυσῆα.
 ζ 97. αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίφ
 δεῖπνον ἔπειθ' εἴλοντο.
 α 123. παρ' ἄμμι φιλήσσαι αὐτὰρ ἔπειτα
 δεῖπνου πασσάμενος μνηθήσεται. cf. δ 60.

Ameis-Hentze also includes here :

- Ξ 223. ὧς φάτο μείδησεν δὲ βοῶπις πότνια Ἥρη
 μειδήσασα δ' ἔπειτα ἐφ' ἐγκάτθετο κόλπῳ,

but it seems to me doubtful cf. α 336. ρ 33. ψ 207.

Similar to this is the use of ἄρα (cf. Monro, p. 316, Ameis-Hentze to A 68) in ἡ τοι ὃ γ' ὧς εἰπὼν κατ' ἄρ' ἔζητο A 68. 101. B 76. H 354. 365 ; B 310 βώμου ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν ; Λ 743 ἐγὼ δ' ἐς δίφρον ὀρούσας | στῆν ῥα μετὰ προμάχοισιν. For the Odyssey cf. e. g. π 46. 213. ρ 466. 603. σ 110. τ 544.

None of the other adverbial usages of this sort which occur in Attic prose are found in Epic poetry—Kr. Di. 56.10.1—and it is to be noted that these examples of αὐτίκα and ἔπειτα come from the Odyssey and the latest part of the Iliad. Also noticeable is the neglect of the digamma in αὐτίκ' ἰδόντα.

Other words of a temporal character whose combination with the participle calls for mention are :

ἔτι : W 463. νειὸν δὲ σπείρειν ἔτι κουφίζουσιν ἄρουραν

Cf. W 502. B 287. Σ 10.

ταπρῶτα : Th 202. τῇ δ' ὦρος ὠμάρτησε . . . γεινομένη ταπρῶτα

Cf. Th 188. W 387. 467. II 811.

νέον : W 569. ἔαρος νέον ἵσταμένοιο = τ 519 cf. H 64.

ἤδη : B 663. κατέκτα | ἤδη γηράσκοντα

also to be noted is the expansion of the participle by a temporal clause, T 128 = Ω 210 :

ὕστερον αἶτε τὰ πείσεται ἄσσα οἱ αἴσα

γεινομένη ἐπένησε λίνῳ ὅτε μιν τέκε μήτηρ.

Cf. also W. 467.

The original function of the tense of the participle was to express the "kind" of time of the subordinate action, and this is still the factor that controls the choice of tenses of the circumstantial participle in Epic poetry. For examples of the aorist participle denoting action contemporary with the tense of the leading verb, cf. Seymour and Delbrück, l. c. But the fact that the aorist expressed the attainment, the "upshot" of an action, led to the inference that the action expressed by the aorist participle was prior to the time of the leading verb, while by contrast the present participle was felt to designate time contemporary with the leading verb. It is only natural that this inference should be stronger the more the temporal element in the participle is emphasized ; and, accordingly, we find that in the examples cited above, in which the temporal relations of the two actions are indicated by the participle, the aorist participle is employed to denote time prior, the present participle to denote time contemporary with that of the leading verb.

THE CAUSAL PARTICIPLE.

Apart from its use with Verbs of Emotion—which call for separate treatment—the causal participle is an inference from the temporal, cf. Krüger, l. 56. 13. Sometimes the two ideas blend, as :

S 82. ὅτ' ἐυστέφανον ποτὶ θήβην

ἦλθε λιπὼν Τίρυνθον ἐκτίμενον πτολίεθρον
κτείνανς Ἥλεκτράωνα βουῶν ἔνεχ' ἐδρυμέτωπων.

N 696 = O 335.

αὐτὰρ ἔναιεν

ἐν Φυλάκῃ γαίης ἄπο πατρίδος ἄνδρα κατακτάς.

That the usage was not far developed in Epic poetry was recognized by Krüger, Di. 56. 12. The examples in Hesiod are :

S 410.

αὐτὸς δ' ἀπαλήσεται ἄλλῃ
χώρου αἰδρις ἑών.

Cf. perhaps Th 817. W. 514.

Th. 497.¹ πρῶτον δ' ἐξήμεσε λίθον πύματον καταπίνων.

W 634. πλωΐζεσθ' ἐν νηυσὶ βιοῦ κεχρημένους ἐσθλοῦ.

From the Iliad may be cited : Present, Δ 408. E 331. H 185. I 32. K 4. N 117. 119. P 221. T 295. Φ 220. Ψ 387. 834. Aorist, X 505. Perfect, I 345. Λ 124. 689. T 210. Ω 244.

The use of αἶτε, οἶα, ὥς οὕτω, διὰ τοῦτο and διὰ ταῦτα to emphasize the causal relation is entirely lacking—cf. Kr. Di. 56. 12. a.—and is proof of the undeveloped state of the construction.

THE CONDITIONAL PARTICIPLE.

Satisfactory instances of the conditional participle are not frequent either in Hesiod or in the Iliad. Those who, like Kühner, see in the potential optative a mutilated conditional sentence may find a suppressed protasis in the participle in an example like W. 12 τὴν μὲν κεν ἐπαινέσσειε νοήσας, or 33 τοῦ κε χορεσσάμενος νεῖκεα καὶ δῆριν ὀφέλλοι, but to me it seems better not to resolve such sentences as these and Δ 539. M 465. N 96. 127. P 399. Ω 418. 661. In N 96.

ὕμιν ἐγὼ γε

μαρναμένοισι πέποιθα σωσέμεναι νέας ἀμάς.

εἰ δ' ὕμεῖς πολέμοιο μεθήσετε λευγαλέοιο

νῦν δὲ εἴδεται ἦμαρ ὑπὸ Τρώεσσι δαμῆναι.

the following conditional clause is contrasted, not with the participle, but with the whole situation, consequently the example is not comparable with passages in Attic in which a par-

¹Fick Hom. Odys. in d. urspr. Sprachf., p. 329, reads καταπίνων, the ι being lengthened under the ictus. Cf. II 825. π 143. σ 3. Rzach rejects the emendation interpreting καταπίνων as a participle of the imperfect, cf. W 292. A better example would have been Th 57, but it seems to me that an aorist, and not a durative participle, is wanted.

ticiples is balanced by a finite subordinate clause, although it is the closest approximation to such a use in the Iliad and in Hesiod of which I am aware.

The limiting force of γέ sometimes brings out an apparently conditional meaning, cf. Th 443. 446; K 246. 556. In addition to these may possibly be cited Th 704. 723=725; W 21; I 157=261=299. Λ 509. X 288.

Schoemann proposed to read in W 22.

εἰς ἕτερον γάρ τις τε ἰδὼν ἔργοιο χατίζων
πλούστιον ὅς σπεύδει μὲν ἀρώμεναι ἡδὲ φυτεύειν

ὥς=οὔτως. Such a construction is sometimes found in Attic—cf. Kühner 486. 3. An. 7.—but in Epic it is without parallel.

The clearest indication of this use in Attic is the employment of the negative μή. For the range of this usage, cf. Gallaway, On the Use of μή with the Participle in Classical Greek. Baltimore, 1897. No example of it is found in Homer, because the use of the participle as a substitute for a subordinate conditional clause had not yet developed sufficiently to afford any opportunity for the use of such a construction. However, this must be considered in connection with the broader question of the combination of any negative with the participle, and the discussion of Dr. Gallaway's views will be postponed for another chapter.

THE PARTICIPLE OF PURPOSE.

The undeveloped state in Epic poetry of the participle expressing purpose is one of the commonplaces of Greek grammar. The construction with ὥς that afterwards becomes in reality a species of *oratio obliqua* is, as is well known, entirely wanting. The limitations of the use of the future participle are also well known. For the Iliad the following brief statement of the facts will suffice:

Disregarding the adjectival ἐσσόμενος there are 62 instances of the future participle in the Iliad. Four of these are circumstantial participles that might be paraphrased by μέλλων with the infinitive. E 46. τὸν . . . νόξ' ἱππων ἐπιβησόμενον. cf. Π 343. Σ 309. Ψ 379. Of the remaining examples 57 are used in connection with verbs of motion where by a natural infer-

ence it denotes the intention or purpose of the subject. The examples are :

Nominative : with βαίνειν B. 49. Λ 101. ἔρχεσθαι B 801. K 343. [387]. N 257. O 179. Ξ 301 ; ἐλθεῖν A 13. 153. 207. 372. T 125. Φ 431. Ω 240 ; ἵκναι A 419. Γ 383. 411. K 32. 451 (bis). Λ 652. M 216. N 168. 209. 248. Ξ 200. 205. 304. O 136. Π 161. P 146. Φ 335. X 310. Ψ 226 ; κίειν Λ 428 ; δορεῖν O 583 ; ἔπεςθαι N 644 ; ἐπιδραμεῖν E 618 ; ἠέειν Ξ 355 ; ἰκάνειν Ω 502 ; ὀρνυσθαι Θ 409. Ω 77. 159 ; δῶτε θαλάσσης εὐρέα κόλπον Σ 141.

Accusative : a) due to o.o. with ἐλθεῖν Z 109. M 301 ; ἵκναι K 355. b) object after ἐπιπροέχκα Σ 59. 440 ; προιάλλειν Θ 365 ; προπέμπειν Θ 368 ; ὀτρύνειν Θ 398. Λ 185. T 157 ; πόδες φέρον P 701 ; μοῖρ' ἤγ' E 614.

In the remaining passage T 120. ἀντὶ δ' ἀγγελέουσα Δία κρονίωνα προσκήρδα the future is due to the idea of motion involved in the context—cf. the scholiast.

Desiderative verbs are subject to the same limitations. A 606. οἱ μὲν κακχείοντες ἔβαν οἰκόνδε ἔκαστος = Ψ 58. α 424. γ 396. η 229. ν 17 ; Ξ 37 τῷ ρ' οἷ γ' ὀφείοντες ἀντὶς καὶ πολέμοιο | ἔρχαι ἐρειδόμενοι χίον ἀθρόοι ; Ξ 340 ἔνθ' ἵομεν κείοντες ; ξ 532. βῆ δ' ἵμεναι κείων. cf. σ 428. τ 48. ψ 292 ; κ 160 κατήγιεν . . . πτόμενος cf. N 493.

This syntactical connection of the desiderative and future tends to strengthen the view advanced by Hopkins, *The Aryan Future*, A. J. P. xiii 1 ff., that the future served originally to express not merely time but also intention. It also furnishes proof for the rejection of Wackernagel's derivation (K Z 28. 141 ff.) endorsed by Brugmann of these forms from ὕφει ἰόντες (χακ) κει ἰόντες as their syntactical behavior shows that they are not to be disconnected from the future. Moreover it may be doubted whether such a use of the dative was possible.—cf. Gildersleeve A. J. P. ii 100 ; Delbrück, *Vergleichende Syntax* p. 291. "Ein Dativ bei Verben von der Bedeutung 'gehen' den man als Zieldativ ansehen könnte liegt wohl nicht vor."

Hesiod's usage differs from that of the Iliad only in quantity—a difference due to the different nature of the subject-matter. The examples are σ 215. ἀπαρρίφοντι λοιχώς ; σ 91. ῥέχουσιν. At Th 182. πάλιν δ' ἔρριψε φέρεσθαι | ἔξοπισω, Rzach reports: "[ἔξοπισω] ἐξορίσων exterminaturus Wieselerus." The material

collected furnishes most satisfactory evidence for rejecting the emendation, which was grammatically impossible at Hesiod's time.

Hesiod has one example of the present participle used in this way:

W 85. εἰς Ἐπιμηθέα πέμπε πατὴρ χλυτὸν Ἀργεῖφόντην
δῶρον ἄγοντα, θεῶν ταχὺν ἄγγελον

The origin of such a construction may be easily explained either from the conative element in the present or from the use of the present for the immediate future. Its use later is not unusual (for Pindar, cf. Gildersleeve cxii) Vogrinz, p. 262, recognizes it for Homer. He cites:

Δ 445. ἥ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω
ἐρχομένη κατ' ὄμιλον, ὀφέλλουσα στόνον ἀνδρῶν.

However, it is not necessary to subordinate one participle to the other; the same applies also to

Π 811. καὶ γὰρ δὴ τότε φῶτας εἰέκοσι βῆσεν ἀφ' ἱππων
πρῶτ' ἐλθὼν σὺν ὕχεσφι, διδασκόμενος πολέμοιο.

The other passage cited by Vogrinz is:

Θ 52. αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδει γαίῳ
εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν,

but I do not think that it is necessary to interpret as a participle of purpose either this or

Z. 239. ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἡδὲ θύγατρες
εἰρόμεναι παιδᾶς τε κτε.

which seems to me the closest approximation to such a use of the present participle in the Iliad. In other passages in which the present participle is joined with a verb of motion its difference from the future participle of purpose is evident: cf. e. g. A 13. 159. 372. B 304. 352. Δ 86. E 168. 553. Z 446. I 10. [K 84]. A 213. N 760. O 175. Π 80. 622. 817.

THE GENITIVE ABSOLUTE.

The first detailed treatment of the origin of this construction and its uses in the Homeric poems was given in Classen's *Beobachtungen über den homerischen Sprachgebrauch*, Frankfurt, 1867, pp. 160–188. The author's tendency towards "resolutions" of the participle led him to a misconception

of the nature of this construction, as has been shown by Dr. E. H. Spieker: On the so-called Genitive Absolute and its Use, especially in the Attic Orators, A. J. P. vi 310-343—for the criticism of Classen's views cf. especially pp. 312-318. We must, I think, agree with Dr. Spieker in holding that the most likely explanation of the origin of this construction is to be sought in the genitive of time. Cf. Dr. Gildersleeve's note to page 312: "In my essay on the Syntax of Pindar (p. cxii), I have said: 'The detachment must have been gradual, beginning probably with the genitive of the time within which, with the present and extending to the aorist, beginning with the pure genitive and extending to the ablative genitive, until it became phraseological and lost to consciousness. The last step is taken when the subject is omitted.' For many years I have taught that we are to start from the genitive of time within which, but as it is impossible to escape the time after which, it seems better to bring in the ablative element as a consequence of that differentiation of present participle and aorist participle which resulted in giving the latter the notion of priority which does not inhere in it. The notion of priority given, the ablative element of the genitive would assert itself."

All that is necessary after this is to record the examples found in Hesiod and see what light they throw upon the subject. The examples are:

Present: Th 59 (?). S 65. (??.) 232. W 383. 387. 502. 553 569. 745. 821.

Aorist: Th 184. 493. S 87. 152. 363. W 384.¹ 386. 415. 506. 547. 664.

These examples may be tabulated as follows:

	Th.	S.	W.
Present:	1	2	7 = 10
Aorist:	2	3	6 = 11
	3	5	13 21

Classen's examples, as corrected by Dr. Spieker (p. 317), would yield:

	Il.	Od.
Present:	25.	19. = 44
Aorist:	15.	4. = 19
	40	23 63

¹ The form *δυσσομενάων* is an aorist, cf. Classen, 179 note, Monro, § 41, Vogrinz, p. 123.

The first thing to be noticed is the great increase in quantity in Hesiod. This contains an interesting confirmation of the theory of the temporal origin of the participle. Dr. Spieker observes (p. 342) that "A number of the examples in Homer involve expressions of time, as ἔτεος and ἐνιαυτοῦ." The nature of Hesiod's subject-matter is such as to call for a large number of these and similar expressions—ἡοῦς γεινομένης, ἔαρος νέον ἱσταμένοις, μῆλων φθινόντων, ἐς τέλος ἐλθόντος θέρους, ἐπιπλομένων ἐνιαυτῶν, etc,—and it is to this fact that the increased frequency of the construction is due. When the participle is not temporal it is purely circumstantial, resisting all attempts at analysis, so that we see that the construction is in this respect not beyond the stage found in Homer. The use of the aorist, however, shows a real gain, as great as its gain in Pindar,—cf. Dr. Gildersleeve's note, p. 318—but it is in the line along which the development was to be expected.

One instance of the junction of two genitive absolutes occurs. W. 386-7.

αὖτις δὲ περιπλομένου ἐνιαυτοῦ
φαίνονται ταπρῶτα χαρασσομένοις σιδήρου

which may be compared with—

ν 312. μῆλων σφαζόμενων οἴνοιο τε πιόμενοις.

The example from Hesiod shows, however, not mere coördination, but the subordination of two separate actions to the same main action.

In W. 745. μῆδ' ἐποτ' οἶνοχόην τίθεμεν χρητῆρος ὑπερθευ πινόντων, cf. also S 232. W 384, we have examples of "the last step," the omission of the subject, which, though extremely easy, are more satisfactory than any found in Homer cf. Dr. Spieker, p. 317.

NEGATIVE WITH THE PARTICIPLE.

The negative particles οὐ and μή were used at first only with finite verbs—participles and infinitives being negated by composition with a negative prefix. Survivals from this period are still to be seen in ἀέκων, ἀεκαζόμενος, ἀφρονέοντες and in the use of οὐ φημι where the negative belongs grammatically to the main verb, although logically it qualifies the dependent

infinitive. Monro, § 360, considers the first exception to this rule to have been in Greek the use of *οὐ* with the participle which he declares to be well established in Homer.

Such a use of the particles *οὐ* and *μή* could arise in two ways; first, by displacement of the syntactical distribution—cf. Paul, Chap. XVI—and second, from a feeling that the participle was the equivalent of a subordinate finite verb. A study of the occurrences of the negative with the participle in Epic poetry will show that the process by which the negatives *οὐ* and *μή* detach themselves from the main verb and attach themselves to the participle can still be traced; that there are extremely few instances in which this origin is not plainly visible; that instances of this sort increase in frequency as we approach the close of the Epic period; that they are to be explained—with the exception of a few instances of the adversative participle—as analogical extensions of the preceding case, and that, except for the adversative participle, the participle has not begun to take the negatives *οὐ* and *μή* in virtue of its being a substitute for a finite verb.

A sentence like “he did not slay him playing the coward but <he slew him> standing before the Trojans, tends, owing to the contrast to be felt, as “he slew him, not playing the coward, but standing in front of the Trojans.” The examples of this type are:

Δ 224. ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον
οὐδὲ καταπτώσσοντ' οὐδ' οὐκ ἐθέλλοντα μάχεσθαι
ἀλλὰ μάλα σπεύδοντα.

P 221. οὐ γὰρ ἐγὼ πληθὺν διζήμενος οὐδὲ χατίζων
ἐνθάδ' ἀφ' ὑμετέρων πολίων ἤγειρα ἕκαστον.

Ψ 70. οὐ μὲν μευ ζώντος ἀχῆδεις ἀλλὰ θανόντος

Ω 172. οὐ μὲν γάρ τοι ἐγὼ κακὸν ὀσσομένη τόδ' ἰκάνω
ἀλλ' ἀγαθὰ φρονέουσα.

214. ἐπεὶ οὐ ἔ καχιζόμενόν γε κατέκτα
ἀλλὰ πρὸ Τρώων . . . ἑσταότα.

λ 529. κείνον δ' οὐ ποτε πάμπαν ἐγὼν ἴδον ὀφθαλμοῖσιν
οὔτ' ὥχρησαντα χροῖα κάλλιμον οὔτε παρειῶν
δάκρυ ὁμορξάμενον.

ρ 115. αὐτὰρ Ὀδυσσεὺς ταλασίφρονος οὐ ποτ' ἔφασκεν
ζωοῦ οὐδὲ θανόντος ἐπιχθονίων τευ ἀκοῦσαι.

Χ 351. ὥς ἐγὼ οὐ τι ἐκὼν ἐς σὸν δόμον οὐδὲ χατίζων | πωλεύμην.

The question now arises whether in these passages the negative is felt to belong to the participle or to the finite verb. With the possible exception of P 221, I should incline to the latter view pointing to the passages in which we have the same order of words and yet cannot possibly connect the negative with the participle. Compare, for instance: N 419. ἀλλ' οὐδ' ἀχνύμενός περ ἐοῦ ἀμέλησεν ἑταίρου and other instances of the ad- versative participle with οὐδὲ . . . περ, and οὐδέ. Cf. also E 157. Θ 164. Ψ 585. λ 339. 613. Here I would include E 150 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, interpreting with the scholiast: ἐρχομένοις εἰς τὴν μάχην οὐκ ἐμαντεύσατο.

Of similar origin also are :

- T 77.¹⁰ τοῖσι δὲ καὶ μετέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων
αὐτόθεν ἐξ ἔδρης οὐδ' ἐν μέσσοισιν ἀναστᾶς.
β 231=ε. 9. μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω
σκηπτουχὸς βασιλεὺς μηδὲ φρεσὶν αἴσιμα εἰδῶς
γ 96 μηδὲ τί μ' αἰδόμενος μειλίσσειο μηδ' ἐλεαίρων.
Th 761 οὐδέ ποτ' αὐτοῦς
'Ἡέλιος φαέθων ἐπιδέρχεται ἀκτίνεσσιν
οὐρανὸν εἰσανίων οὐδ' οὐρανόθεν καταβαίνων.

In the following passages the negative is perhaps more detached from the verb, but still not so closely attached to the participle as to warrant their separation from the last examples, as Gallaway has done for the last two, pp. 15, 24, 31.

- σ 173. ἀλλ' ἴθι καὶ σῶ παιδὶ ἔπος φάο μηδ' ἐπὶ κενθε
χρῶτ' ἀπονιψαμένη καὶ ἐπιχρίσασα παρειάς
μηδ' οὔτω δάκρυσσι πεφυρμένη ἀμφὶ πρόσωπα.
α 289=β 220. εἰ δέ κε τεθνηῶτος ἀκούσης μηδ' ἔτ' ἐόντος.
δ 684. μὴ μνηστεύσαντες μηδ' ἄλλοθ' ὀμιλήσαντες
ῥυστάτα καὶ πύματα νῦν ἐνθάδε δευπνήσειαν.

Monro, § 361, says: "Here μή belongs to ὀμιλήσαντες, and expresses a *wish*: 'may they (after their wooing) have no other meeting, but sup now for the last time.'" I should prefer to say that we have two wishes fused by passion into one, the full expression would have been μὴ ἄλλοθ' ὀμιλήσαντες δευπνήσειαν

¹⁰This is the only instance of the aorist in the Iliad, except the adhaerent οὐδ' ἀναβήσας, and the line has been recognized as spurious ever since the time of Zenodotus.

ἀλλὰ ὅσατα κτλ. in which the construction of the negative would have perfectly resembled the other examples already cited.

Again, in sentences like "neither was he honored by gods, nor <was he honored> by men;" "he was not like to a man, but <he was like> to a giant;" "remember this, and not <*i. e.* do not remember> that." The tendency is for the negative to be felt as attaching to the single words "he was honored neither by gods nor men," etc. After this feeling has arisen, there is no reason why the use of such negatived single words should not be extended to constructions with the participle. Examples of this, however, are not found in the earliest parts of the Iliad. The examples are:

I 627. καὶ οὐκ ἀγαθὸν περ ἔοντα "although it is bad."

N 48. Αἶαντε σφὼ μὲν τε σαώσετε λαὸν Ἀχαιῶν
ἀλκῆς μνησαμένω μηδὲ κρυεροῖο φόβοιο.

X 459. τὸ δὲ μένος οὐδενὶ εἴκων.

Ψ 515. κέρδεσιν οὐ τι τάχει γε παραφθάμενος Μενέλαον.

Ω 129. μεμνημένος οὔτε τι σίτου | οὔτ' εὐνῆς

216. οὔτε φόβου μεμνημένον οὔτ' ἀλεωρῆς.

533. φοιτᾷ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.

δ 818. νῆπιος οὔτε πόνων ἐν εἰδῶς οὔτ' ἀγοράων.

ε 182. ἥ δὲ ἀλιτρός γ' ἐσσι καὶ οὐκ ἀποφώλια εἰδῶς.

θ 179. εἰπῶν οὐ κατὰ κόσμον.

ι 215. οὔτε δίκας ἐν εἰδότα οὔτε θέμιστας.

κ 120. οὐκ ἄνδρεσσιν εἰκότες ἀλλὰ Γίγασιν.

λ 515. ἐὼν μένος οὐδενὶ εἴκων.

ξ 82. οὐκ ὄπιδα φρονέοντες ἐνὶ φρεσὶν οὐδ' ἐλεητύν.

χ 39. οὔτε θεοὺς δέισαντες . . . οὔτε τιν' ἀνθρώπων νέμεσιν.

425. οὔτ' ἐμὲ τίουσai οὔτ' αὐτὴν Πηνελόπειαν.

Th 295. οὐδὲ εἰκόδς

θνητοῖς ἀνθρώποις οὐδ' ἀθανάτοισι θεοῖσι.

W 481 (?). οὐ μάλα χαίρων.

637. οὐκ ἄφενος φεύγων οὐδὲ πλοῦτόν τε καὶ ὄλβον
ἀλλὰ κακὴν πενίην.

649. οὔτε τι ναυτιλῆς σεσοφισμένος οὔτε τι νηῶν.

In these examples from Hesiod it may be doubted whether the negative does not really belong to the participle; if so,

however, they merely show an extension of the preceding construction.

These examples that show how the negative could come to attach itself to single words lead to the consideration of the adhaerent negative, where the negative and verb unite to form a quasi compound similar to οὐκ ἀγαθόν 'bad,' οὐκ ἀποφώλια 'seemly' quoted above. If the participle of a verb like ἀλέγω that is generally used with a negative οὐκ ἀλέγω "con-tempno" is to be employed, it will, of course, appear with the negative also, cf. Π 388 θεῶν ὅπιν οὐκ ἀλέγοντες = W 251. and this opens the way for the negative in other expressions.

Thus we have οὐκ ἀέκων E 366. 768. Θ 45. K 530. Λ 281. 519. 716. X 400. ο 192. τ 374; οὐκ ἐθέλω (notice that οὐκ ἐθέλω is retained where μή would generally be required, cf. *Monro*, §§ 355. 359.) Δ 224. 300. Z 165. N 572. Σ 434. T 377. T 87. Φ 36. 48. Ψ 88. Ω 289. β 50. 110. ε 99. 155. κ 573. ο 73. τ 156. χ 31. ω 307; οὐ ταρβήσας E 286. Λ 384. T 430; οὐκ εἰδώς (?) I 440. Λ 710. O 632. P 5. δ 534. Th [187]. W 521; οὐκ αἰοντι Ψ 430; οὐ δεδαηκότες β 61.

After gaining a foothold in these ways, the use of the negative with the participle was sure to spread, and we find the following passages in which none of the explanations offered above are applicable:¹

- H 185. οἱ δ' οὐ γινώσκοντες ἀπηνήναντο ἕκαστος.
 O 325. ἐλθόντ' ἐξαπίνης σημάτωντορος οὐ παρῆντος.
 665. τῶν ὑπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρῆντων.
 T 255. πολλά τ' ἔοντα καὶ οὐκί.
 X 384. ἦε μένειν μεμάασι καὶ Ἑκτορος οὐκέτ' ἔοντος.
 α 202. αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι . . .
 οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.
 δ 264. παιδὰ τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
 οὔ τευ δευόμενον οὔτ' ἄρ φρένας οὔτε τι εἶδος.
 690. οἶος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,
 οὔτε τινα ῥέξας ἐξαίσιον οὔτε τι εἰπὼν
 ἐν δήμῳ.
 κ 553. Ἑλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λίην
 ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ᾗσιν ἀρηρῶς.

¹Unless οὐδὲ παρῆν be considered adhaerent.

- λ 66. νῦν δέ σε τῶν ὅπιθεν γοννάζομαι οὐ παρέοντων.
 535-6. μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινε
 ἀσκηθῆς, οὐτ' ἄρ βεβλημένος ὀξεί χαλκῷ
 οὐτ' αὐτοσχεδὴν οὐτασμένος.
 ξ 145. τὸν μὲν ἐγών, ὦ ξεῖνε, καὶ οὐ παρέοντ' ὀνομάζειν
 αἰδέομαι.
 ρ 567. καὶ γὰρ νῦν, ὅτε μ' οὗτος ἀνὴρ κατὰ δῶμα κιόντα
 οὐ τι κακὸν ῥέξαντα βαλὼν ὀδύνησιν ἔδωκεν.
 χ 50. οὗτος γὰρ ἐπίηλεν τάδε ἔργα,
 οὐ τι γάμου τόσσον κεχρημένος οὐδὲ χατίζων
 ἀλλ' ἄλλα φρονέων.
 318. θυοσκόος οὐδὲν ἐοργάς.
 ω 401. ὦ φίλ', ἐπεὶ νόστησας ἐελδομένοισι μάλ' ἡμῖν
 οὐδ' ἔτ' οἰομένοισι.
 512. ὄψεαι αἶ κ' ἐθέλῃσθα, πάτερ φίλε, τῷδ' ἐπὶ θυμῷ
 οὐ τι καταισχύνοντα τεὸν γένος.
 Th 213. οὐ τινι κοιμηθεῖσα θεὰ τέκε Νύξ ἐρεβεννή.
 927. Ἥρη δ' Ἥφαιστον κλυτὸν οὐ φιλότῃτι μιγείσα
 γείνατο.
 S 50. διδυμάονε γείνατο παῖδε | οὐκέθ' ὅμα φρονέοντε.
 217. ἐν δ' ἦν ἠυκόμου Δανάης τέκος ἱππότα Περσεύς,
 οὐτ' ἄρ' ἐπιψαύων σάκεος ποσὶν οὔθ' ἐκὰς αὐτοῦ.
 W 444. ὃς ἔργου μελετῶν ἰθεῖάν κ' αὖλακ' ἐλαύνει
 μηκέτι παπταίνων μεθ' ὁμήλικας, ἀλλ' ἐπὶ ἔργῳ
 θυμὸν ἔχων.
 489. μηδ' ἀπολήγοι
 μήτ' ἄρ ὑπερβάλλων βοὸς ὀπλὴν μήτ' ἀπολείπων.
 591. εἴη . . .
 καὶ βοὸς ὕλοφάγοιο κρέας μήπω τετοκυῖης.
 696-7. Ὠραῖος δὲ γυναῖκα τεὸν ποτὶ οἶκον ἄγεσθαί
 μήτε τριηκόντων ἐτέων μάλα πόλλ' ἀπολείπων
 μήτ' ἐπιθεῖς μάλα πολλά.
 823. αἱ δ' ἄλλαι μετὰδουποι, ἀκήριοι, οὐ τι φέρουσαι.

S 98. and W 730. have been omitted on account of the uncertainty of the text.

The question now arises as to whether any of these examples are due to the participle being felt as a substitute for the finite verb. This is the case with the adversative participles O 665 (?). X. 384. α 202. δ 264. λ 66 (?). ξ 145. ρ 567.

ω 401 ; and with the temporal participle O 325. An example with the causal participle is found H 185 and χ 50 might also be cited, but it is better to explain it as an extension of the use found P 221. Gallaway, p. 52, admits as an example of μῆ with the conditional participle :

N 48. Αἶαντε σφὼ μὲν τε σαώσετε λαὸν Ἀχαιῶν
ἀλκῆς μνησαμένω μηδὲ κρυεροῖο φόβοιο

the true explanation is given by Leaf σαώσετε is an imperative as is shown by the following μηδέ. For the formation cf. Monro, § 41 Vogrinz, p. 123. With Gallaway's views as to the reason for the avoidance of μῆ with the conditional participle in Epic poetry, I cannot agree. Μῆ with the conditional participle is absent for exactly the same reason that οὐ with the causal participle, and οὐ with the temporal participle are extremely rare—because there is no opportunity to use them since the participle is not yet felt as a possible substitute for a subordinate finite verb.¹

The study of these examples has shown that the negative first came in contact with the participle, owing to displacement of the syntactical distribution (cf. Delbrück's remarks on Sanskrit *naciram* and *māciram*, Vgl. Syntax, 2. 534). In this case it was of course the negative that would have been used with the main verb, and so it seems to me impossible to deny the influence of the leading verb on the choice of the negative of the participle—an explanation which is sufficient to account for all cases of μῆ with the participle in Epic poetry, cf. Dr. Gildersleeve A. J. P. xviii. 244. It is only when the participle has come to be felt as the substitute for a finite verb, that it can combine freely with the negatives οὐ and μῆ.² The negative chosen then is the negative which would be used with the verb that the participle represents, and so we see that there is no reason for divorcing the uses of μῆ with the participle from the other uses of that particle.

The examples cited above are the only instances of the negative and the participle found in about nine thousand in-

¹ Notice in this connection the way in which Homer avoids the use of οὐ with the infinitive by combining it with the leading verb—cf. Dr. Gildersleeve, A. J. P. XII. 520.

² Thus in Sanskrit the participle is usually negated by composition with the privative syllable, but when it is used as a substitute for a finite verb only *na* is employed—cf. Speyer, Grundr. d. indo-ar. Phil., p. 72.

stances of the participle, and the rarity of the construction is significant. Delbrück Vgl. Syntax 2. 531, says: "Im allgemeinen aber lässt sich für das Gotische ebenso wie für das Griechische und Lateinische festhalten dass die Zusammensetzung mit der privativen Silbe um so mehr zurücktritt, je mehr das Partizipium von dem Wesen des Verbum finitum annimmt was am meisten im Griechischen geschehen ist, wo das Partizipium so oft wie ein Verbum des Nebensatzes erscheint." The argument may be carried further, however, and we may see in the difference of use of the participle with the negative that exists between the Epic and the Attic dialects the clearest proof that the participle was not yet used in Epic as a substitute for a subordinate finite clause. The same argument is also applicable to the use of *ἄν* (*κέ*) with the participle which does not occur in Epic poetry.

SUPPLEMENTARY PARTICIPLE.

With certain classes of verbs the statement of the sentence is not complete without the addition of the subordinate idea that is expressed by the participle. In this case we speak of the supplementary participle—'das Partizip als Ergänzung eines Verbalbegriffs.' The supplementary participle is merely a particular case of the circumstantial participle and would not call for separate treatment if it were not for the fact that the logical union of the main and subordinate action has led to the fusion of verb and participle into a single complex, which is then liable to analogical extension. It is in this direction that the advance of the Attic over the Epic usage lies. Comparison will show, under every heading, that the list of verbs that take a supplementary participle is greater in Attic than in Epic. This may be due, no doubt, in part, to the wider range of vocabulary and literature, but, in part, it also represents a real syntactical advance on the part of the language.

There is one instance, however, of the working of analogy on a scale so much broader that it calls for more special mention. Verbs of actual perception take a participle in agreement with their object that does not differ essentially from a circumstantial participle. Afterwards this construction is transferred by analogy to verbs of intellectual perception.

Cf. Dr. Gildersleeve, A. J. P. xiv 374. "Intellectual perception may have the same construction as actual perception, but it is only in a figure, and it usually takes the separate object sentence ὅ, ὅτι, and the like." This opens the way for a similar use of the participle with verbs of knowing. Only the beginning of this extension is to be found in Epic poetry and it can be seen to gain ground during that period. The figurative use of the participle starts, as was to have been expected, with the sense in which the connection between the perception and the object perceived is least immediate, viz., the sense of hearing—cf. its different case regimen—and, although we see this construction increasing in frequency, it does not, during the Epic period extend to the sense of sight. The use of verbs of knowing with the participle, also becomes more frequent as we approach the end of the Epic period, but the number of verbs employed is smaller than it is in Attic and it remains entirely for the later language to develop the construction with verbs of showing, representing, and announcing—except for the isolated construction ἐρέουσα φίλον πόσιν ἔνδον ἐόντα. The absence of the nominative of the participle deserves to be emphasized as it tends to show that a construction like ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες is not to be explained as originating in a circumstantial participle agreeing with the subject of the sentence, but by some such proportion as λέγομεν αὐτοὺς ἀδυνάτους εἶναι : λέγομεν ἀδύνατοι εἶναι=ὁρῶμεν αὐτοὺς ἀδυνάτους ὄντας : ὁρῶμεν ἀδύνατοι ὄντες.

The treatment of the Epic use of the supplementary participle, as given below, is based primarily on the Homeric usage, the examples from Hesiod being afterwards cited under each head. This method of arrangement was rendered necessary by the rarity of the construction in Hesiod's works, a fact which is probably due entirely to the nature of his subject matter.

VERBS OF PERCEPTION.

The best method of classification is, to subdivide according to the sense involved. Beginning with the sense of sight, we find after ὁράω and its compounds in Homer the following examples of the participle:

Present : A 56. 588. 600. Γ 154. 307. Δ 149. 151. 223-5.

232. 240. 276. 374. 467. E 166. 511. 515-6. 572. 599. Z 330. 459. H 308. Θ 279. 472. I 360. K 516. 521. Λ 83. 188. 203. M 209. 268. N 229. Ξ 14. 146. 158. O 7. 9. 44. 279. Π 279. 377. 661. 819. P 199. 330. 441. 681. 724. 756. Σ 227. 236. T 133. 152. 340. Τ 46. Φ 390. X 26. 168. Ψ 386. Ω 245. 367. 492. 702. γ 221. δ 556. θ 526. ι 147. κ 99. 427. λ 569. 577. 582. 593-4. ν 155. 400. ξ 333. π 108-110. 353. 357. 472. ρ 142. 329. σ 143-144. υ 233. 318-9. χ 148-9. ω 512.

Aorist: Δ 99. 354. E 28. Z 284. Λ 745. M 389. N 495. O 484. 489. Π 420. P 101. Σ 135. 190. Ψ 462. α 163. δ 421. λ 529-30. σ 269. 379. χ 22.

An interesting shift between these two tenses is found X 62 ff.

Perfect: E 244. P 329. T 283. X 26. δ 141. λ 583. χ 384. ψ [48]. 84.

Here belong also the examples of the participle after *νοέω*, which, when used of actual perceptions, generally refers to such as are received through the sense of sight. To emphasize this, it is coupled with the phrase *ἐν ὀφθαλμοῖς*, Ω 294. 312. It is, however, not simply = *όράω*, but is the broader word, as may be seen from its use for taking in a situation and from the fact that it is used after *ἰδεῖν* in sweeping negations. Frequently it connotes a certain amount of attention and interest as do our verbs "perceive," "observe," "notice." Finally, it passes over entirely to the intellectual side and is construed with an accusative of the inner or outer object which may then be expanded by an epexegetic infinitive or by an object clause with *ὥς*.

The examples with the participle are:

Present: B 391. Γ 22. E 96. 712. Z 470. H 18. Θ 10. Λ 521. 576. 582. Π 789. P 117. 683. Τ 420. Φ 563. X 464. α 58. 258. δ 653. ζ 163. η 40. 291. θ 271. κ 375-6. λ 573. π 6. ρ 301. τ 553. υ 368. ω 233.

Aorist: Γ 31. O 423. P 487. ν 319.

Perfect: Δ 201. M 143. 336. O 395. Ω 701.

To these must be added the examples after *ἀθρέω* present Ξ 334. aorist M 391; *δοκεύω* present Θ 340; *θηέομαι* present β 13, = ρ 64; *λεύσσω* present ζ 157. κ 30.

The first difference to be noted between the Epic and the later usage is that the transfer from actual to intellectual perception with verbs of seeing has not yet been made. There are no such constructions among the examples cited above, as ὄρῳ δέ μ' ἔργον δεινὸν ἐξεργασμένην Soph. Tr 706, nor καὶ ἡμεῖς ἀδύνατοι ὄρῳμεν ὄντες κτέ. Thuc. 1. 32. The closest approach to intellectual perception is found :

Θ 10. δν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω
ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσι.

(cf. B 391. Δ 151. 223. 240. E 244. P 329. 441. ρ 142. ω 233.)

where the participle denotes a mental state, but one that manifests itself in external actions, which are the objects of physical vision. In v. 368 ἐπεὶ νοέω χαλὸν ὄμμιν | ἐρχόμενον we have not intellectual perception but prophetic vision cf. Classen, p. 148. Schmitt, p. 8.

Another matter for comment is the use of the tenses—the absence of intellectual perception excludes of course any possibility of the use of the future participle— but the occurrence of the aorist is at variance with the usage of Attic prose. Contrast Homer's 154 pres. 31 aor. 16 perfs. with the use of the Anabasis 67 pres. 1 aor. 12 perfs. (Joost, p. 307). Goodwin explains the difference between present and aorist in this construction by saying, § 884, "Here the participle approaches very nearly the ordinary objective infinitive in its use, and the tenses of the participle differ only as the same tenses of the infinitive differ in such constructions, the aorist not denoting past time."

This statement is true inasmuch as the difference between aorist and imperfect—however it may be formulated—is the same in all moods. The parallelism of the object infinitive will not, however, explain the most striking feature of this construction, the great preponderance of the present over the aorist—to appreciate this, contrast e. g., the verbs of actual hearing where the two tenses balance—and the almost complete disappearance of the aorist in Attic prose. The preponderance of the present is not to be explained by the necessary temporal coincidence of main and subordinate action and the connotation of prior action the part of the aorist. For in that case

we should expect a decrease in the use of the aorist, which is not found, as may be seen from the following table :

Iliad	95 pres.	21 aor.	10 perf.
Odyssey	59 pres.	10 aor.	6 perf.
	—	—	—
	154	31	16

The direct observation of an action forces it to be considered as progressive, and thus makes for the exclusion of the aorist, just as we shall see under the head of Verbs of Beginning and Ending that the same effect is produced by the interruption of an action. With other senses than the sense of sight the connection between subject and object is not so direct, and the action need not necessarily be considered as durative.

For the explanation of the aorist participles that are found it is significant that some of them will recur in adjectival uses. That is, they denote qualities of the object with which they agree, and if this is the case there is no more reason why they should not occur after verbs of seeing than there is for the non-occurrence of an adjective or perfect participle.

A study of the examples cited above will lead, I believe, to the conclusion that these aorist participles are much nearer to the perfect than to the present—that they are used to denote the resulting condition of the action—*i. e.*, as shorthand perfects. Thus O 484:

"Εκτωρ δ' ὡς εἶδεν Τεύκρου βλαφθέντα βέλεμνα

is "when he saw Teucer's weapons broken," rather than "break." So *κτάμενον* in E 28 denotes the result *κτεινομένους* in *ν* 233 the process. Contrast also *δ* 653 and *ν* 319 *επιβῆσαν* is much nearer a perfect, such as *εμβεβαυῖαν* Th 12, than it is to a present, and the passages might be translated: "I saw Mentor going on board" and "I did not see you on board."

This view will be corroborated by the following facts. The aorist regularly assumes the function of the perfect when the latter is not formed. Now these 31 instances of the aorist come from 20 verbs: of these, two, *βλήμενον* and *κτάμενον*, though aoristic in form are notably near the perfect in meaning—cf. Classen, 103 ff. Five more, *ἀλευάμενον*, *γυμνωθέντα*, *ἐπισπόμενον*, *νοστήσαντα*, *ὠχρήσαντα*, form no perfects. The perfects of four others are post-Homeric, *κχώρηχα* (Her.), *γεγενείαχα* (Com. fr.),

εὔνημαι (Anth.), ὠμοργμένος (Arist.). Four more are excluded by the metre ἐπιῤεβαυῖαν δεδμημένους εἰλχυσμένης amounting in all to fifteen out of the twenty verbs.

The later disappearance of the construction in prose was due on the one hand to the increasing number of the perfects and to emancipation from metrical laws, and on the other hand to the fact that such aorists would tend to be felt as cases of intellectual perception after that construction had been developed.¹

The verb εἰρίσκειν, to find, and ones of similar meaning are really verbs of actual perception, and as such most closely allied to verbs of sight. The examples of the participle after these verbs in Homer are as follows :

After εἰρίσκω : pres. A 330. 498. B 198. E 356. 753. 795. Z 321. I 186. K 34. 181. M 303. N 767. O 153. 240. Σ 4. 372. T 4. Ω 123. β 109. 300. δ 3. ε 151. η 137. κ 409. 452. λ 108. ξ 5. ο 5. ω 145. 227. 364; perf. B 170. Δ 90. 328. 366. Α 198. M 121. N 460. ο 6. χ 402. ψ 46. After κίχηνι, κίχάνω : pres. A 27. B 19. 258. Δ 386. Σ 268. γ 169. ζ 51. κ 61. ο 258. 260. perf. T 289. τ 400. After τέτμε pres. Δ 294. ε 58. After λαμβάνω pres. Δ 230. E 160. Α 106. α 193. ι 418. After δῆω pres. η 50. ν 407. perf. N 261. After μάρπτω pres. Z 364. Ω 680.

These examples may be summarized in the following table :

Iliad	29 pres.	0 aor.	9 perf.
Odyssey	23 “	0 “	3 “
	—	—	—
	52	0	13

The complete absence of the aorist is the most striking difference between these verbs and the verbs of sight. But as I can see no cause for such a difference of treatment, and as the perfect gains in this category what the aorist loses (52 : 13 being nearly the same as 154 : 47 (31 + 16)), I think we must look upon this as no argument against considering the aorist participles after verbs of sight as shorthand perfects.

¹ κιώντα has been disregarded so far on account of the ambiguity of the form. In x 574 it behaves as a present, and it seems most natural to consider it such in Α 284. Ξ 440. θ 286.

Passing now to the sense of hearing¹ we find three points of difference between it and the sense of sight. The case governed is the genitive, not the accusative; the figurative transfer to intellectual perception has begun; in actual perception there is no preponderance of the present over the aorist, *i. e.*, the tense of the participle is not bound by the complex of verb and participle, but varies like the tense of any circumstantial participle according to the "kind of time" of the subordinate action. Each of these three differences I would ascribe to the same cause, which may be stated in the words which Classen uses (p. 150) when speaking of the first: "Offenbar liegt diesem Unterscheide der Construction die Auffassung zu Grunde dass die sichtbare Erscheinung viel weniger von ihrem Gegenstande abzulösen ist als der von ihm ausgehende Ton oder das von ihm verbreitete Gerede."

In Homer, verbs of actual hearing are construed only with the genitive. The examples are:

After ἀκούω: pres. A 397. O 199. 506. Φ 476. β 423. θ 95. 534. κ 221. τ 419; aor. A 381. Z 281. K 276. Π 531. θ 564. ι 497. φ 211.

After κλύω: pres. I 509; aor. A. 453. K 47. II 236. γ 337. δ 505.

After αἶω: pres. K 189. Λ 463.

After ξυνίημι: pres. δ 76.

These may be summed up as follows:

Iliad	pres. 7	aor. 7 = 14
Odyssey	6	5 = 11
	13	12 25

Since perception is not so immediate with the sense of hearing as it is with the sense of sight, the observation of the action—and hence its durative nature—is not brought out so plainly, and the action may be considered in itself. According as it is regarded as durative or complexive, the tense varies between present and aorist exactly as it does in the Circumstantial Participle. Compare with the examples cited above, *e. g.*,

υ 92. τῆς δ' ἄρα κλαιούσης ὅπα σύνθετο δῖος Ὀδυσσεύς
B 182. δ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.

¹Cf. Classen, pp. 163-164. Schmitt, p. 9. Merriam Trans. Am. Phil. Assoc., 1877, 4-5.

It is to be noted that the naturally durative actions—*ὀτρύνοντος ἀειδούσης στενάζοντος ἰάχοντος ἀγορεύοντος*—occur only in the present. The later predominance of the present is to be explained as due partly to the influence of verbs of sight, partly to the fact that the aorist would tend to pass over to intellectual perception.

These verbs of hearing may, however, become verbs of knowing or learning by hearsay, and still as verbs of intellectual perception retain the construction of actual perception—the participle instead of the object clause. In Homer we find the following examples of the participle: With *ἀκούω*: pres. H 129. Ω 490. α 289. β 220. λ 458. π 301. Aor. β 375. δ 728. 748. ρ 115. 493. Perf. α 289. β 220. With *πεύθομαι* pres. A 257. δ 732. Aor. N 522. P 379. 428. T 322. 337.

The construction spreads to verbs of knowing, and we find: With *οἶδα* pres. η 211. ψ 29. Aor. ω 405. Perf. A 124? P 402. ψ 110? *Γιγνώσκω* varies between actual and intellectual perception. As a verb of actual perception it is followed by the present participle, E 824. Ξ 155. P 86. σ 31.; as a verb of intellectual perception by the present participle, Δ 357. Z 191. δ 250. ε 444. λ 144. ο 532. ρ 549. 556. ω 159.

With regard to the case construction, it is to be noted that the later distinction (Goodwin, § 886) *ἀκούω* takes the genitive of actual, but the accusative of intellectual perception is not observed, the accusative occurring only once, H 129. In one example, Δ 357, *γινώσκω* takes the genitive probably under the influence of verbs of hearing cf. Schmitt, p. 8.

The distinction of tenses is determined by the temporal relations of the main and subordinate actions, the aorist connoting priority and the present by contrast action contemporary with the time of the leading verb. The growth of such a distinction may have been helped by the similar use of the tenses of the infinitive in *oratio obliqua*.

The construction, although still in a state of development that stops far short of the usage of Attic prose—cf. Krüger 56. 7. 1-4—shows in the *Odyssey* a marked advance over the *Iliad*, as may be seen from the following table:

	<i>ἀκούω.</i>	<i>πεύθομαι.</i>	<i>οἶδα.</i>	<i>γινώσκω.</i>	
<i>Iliad</i>	2	6	2	2	= 12
<i>Odyssey</i>	9	1	4	7	= 21

πεύθομαι is exceptional in its behavior, but it may be noted that two of the examples occur in T, one of the latest books of the Iliad.

The use of the participle with verbs of showing and representing, has not yet developed, and but a single isolated example is found after verbs of expression.

ψ 2. ἀνεβήσето . . . δεσπυίνῃ ἐρέουσα φίλον πόσιν ἔνδον ἐόντα.

Hesiod's use of the participle after verbs of perception seems to coincide with that of Homer, so nothing is required but to record the examples.

Under verbs of actual sight we find: ὁράω used with the present participle Th 82 and with the aorist participle S. 334. This aorist participle γυμνωθέντα is one of those employed by Homer. Interesting are S. 334 and 425. The former reads:

αὐτὸς δὲ βροτολογὸν Ἄρην ἐπιόντα δοχεύσας
ἔνθα κε γυμνωθέντα σάκευς ὕπο δαιδαλέοιο
ὀφθαλμοῖσι ἴδῃς ἔνθ' οὐτάμεν ὀξέι χαλκῶ.

where ἐπιόντα clearly depends on δοχεύσας, the passage, however, is evidently modelled on N 545. cf. II 313.

Ἀντίλοχος δὲ θόωνα μεταστρεφθέντα δοχεύσας
οὔτασ' ἐπαΐξας,

where μεταστρεφθέντα is probably governed by οὔτασσε and is so explained by La Roche.

The participle is also found after ἐδρίσχω S 60-61; after μάρπτω S 253; after λαμβάνω Th 773. Verbs of hearing and verbs of intellectual perception are not found with the participle.

W 449. εὔτ' ἂν γεράνου φωνὴν ἐπακούσῃς
ὕψοθεν ἐκ νεφέων ἐναιούσα κεκληγυίης.

may, however, be compared with υ 92, etc., cited above.

ΛΑΝΘΑΝΩ ΤΥΓΧΑΝΩ ΦΘΑΝΩ.

The construction of λανθάνω, τυγχάνω, and φθάνω has been discussed by Dr. Gildersleeve A. J. P. xii. 76-77. "The typical construction," he says, "is identity of tense so far as continuance, attainment and completion is concerned." In Homer all the examples of φθάνω, λανθάνω, and λήθω conform exactly to this rule—apparent exceptions being explained on the principles laid down on p. 76.

The examples with φθάνω are I 507. K 368. Λ 51. 451. N 816 (as the aorist precedes there is no violation of the rule). Π 314. Ψ 444 (future clearly aoristic). λ 58. π 383. χ 92. ω 437.

With λανθάνω and λήθω K 280. N 273. 560. 721. P 2. 89. T 113. X 191. Ψ 388. Ω 13. 332. 477. δ 527. θ 93=532. μ 221. ν 270. π 156 (here as after verbs of seeing κιών behaves as at present participle) τ 88. 92. χ 198 (future durative). In P 676. μ 183. οὐκ ἔλαθε=φανερὸς ἦν and consequently is accompanied by the present participle.

In μ 17. οὐδ' ἄρα Κίρκην | ἐξ' Αἶδεω ἐλθόντες ἐλήθομεν

the participle is circumstantial, not supplementary, "nor did we remain unnoticed by K. after our return from H."

With these verbs the construction may be reversed. Thus ὑποφθάς H 144; φθάμενος E 119. N 387. Φ 576. Ψ 779; παραφθάμενος Ψ 515; ὑποφθάμενος. ο 171. τ 449; λαθών I 477. Λ 251. M 390. O 541. Ω 681. ρ 305; λήθων Ξ 296.

With τυγχάνω the case is different. There is no reason theoretically why the tenses should coincide here as there is in the other verbs. Τυχών is not found in Homer except in the sense of "hitting." E 98. 582. 858. N 371. 397. Π 623. Ψ 726. ο 158. τ 452. So too τυχήσας Δ 106. E 579. M 189. 394. φ 13. Once we have the reverse of this construction, O 581. ἐτύχησε βαλὼν and once τυγχάνω in the sense "to succeed" is combined with the participle Ψ 466. καὶ οὐκ ἐτύχησεν ἐλίξας. But the ordinary prose construction is found only ξ 334=τ 291. τυχησε γὰρ ἐρχομένη νηὺς and there is no coincidence. All this tends to justify Dr. Gildersleeve's conclusion that "we have in the construction of τυγχάνω a mere analogy to the typical constructions of φθάνω, to which verb τυγχάνω has some affinity of sense."

Hesiod's usage does not differ from that of Homer. With φθάνω the construction does not occur. It is found with λανθάνω Th 471, with λήθω W [492], both examples showing coincidence of tense. The reverse construction is seen W 52. ἔκλεψ' . . . λαθὼν Δία τερπικέραυνον and W 554. τὸν φθάμενος ἔργον τελέσας οἰκόνδε νέεσθαι where φθάμενος coincides with τελέσας. W 570 τὴν φθάμενος οἶνας περιταμνέμεν is exceptional, but allowances must be made as περῖτᾶμειν is open to metrical objections.

The only instance of the participle with *τυγχάνω* is in a fragment of the *Κατάλογος*, No. 34 (Rzach).

δωδέκατος δὲ Γεράμιος ἱππότα Νέστωρ
ξείνος ἔων ἐτύχησε παρ' ἱπποδάμοισι Γεράμοις,

where there is no coincidence.

VERBS OF BEGINNING AND ENDING.

The supplementary participle is also used with verbs denoting the beginning or end of an action. The examples in Homer are: *ἄρχω* B 378. Γ 447; *λήγω* (*ἀπολήγω*) I 191. P 566. Φ 224. θ 87. τ 166; *παύω* Δ 506; *παύομαι* X 502. μ 400=426; *μεθίημι* O 717; *διανύω* ρ 517; *διαπρήσσω* ξ 197; *τελέω* M 222. Whether La Roche at A 168 is right in including here *μῖμνεν* *ἐπειγόμενοι τὸν ἐμὸν γάμον* β 97. τ 142. ω 132 is doubtful. Ameis regards it as concessive. *Σπεύδω*, however, certainly does not belong here, *αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἄῆργα* ι 250. 310. 343. Its meaning is not the same as other verbs of this class, and the tense of the participle shows the difference—for the aorist cf G. M. T. § 150. La Roche also cites several examples in which the participle is not supplementary, but circumstantial, e. g., Δ 56. I 326. ο 294. At Ω 48 *ἀλλ' ἦ τοι κλαύσας καὶ ὀδυράμενος μεθέηκεν* he renders *μεθέηκεν* by “*hört auf*” comparing O 717. Here such an interpretation is inadmissible on account of the tense of the participle. An action that is interrupted must necessarily be regarded as progressive, and consequently with this class of verbs only the present participle is employed.¹ Of course, any of these verbs may be combined with a circumstantial participle and this participle may be in the aorist, e. g., θ 499. *ὁ δ' ὀρμηθεὶς θεοῦ ἤρχετο, φαῖνε δ' αἰοιδήν*. This is the case in Ω 48 which means not “he ceases to weep and mourn for him,” but “he weeps and mourns for him and gives him up.” The same is true of W. 710. *εἰ δέ σε ὁ γ' ἄρχει | ἦ τι ἔπος εἰπὼν ἀποθύμιον ἦε καὶ ἔρξας*, “but if he is the first [to do evil] to you either by saying, etc.,” and these are the only apparent exceptions.

In Hesiod the only example is W 178.

οὐδὲ ποτ' ἦμαρ
παύσονται χαμάτου καὶ διζύους οὐδὲ τι νύκτωρ
σβέτινόμενοι.

¹ This holds good also for Xenophon (Joost 303-306) and for Euripides, who has twenty-five instances of *παύειν* eight of *λήγειν*, all with present participles.

This construction is found also with verbs of the same general meaning as Ψ 603. Ἀντίλοχε νῦν μὲν τοι ἐγὼν ὑποείξομαι αὐτὸς | χωόμενος. Ν 687 σπουδῇ ἐπαΐσσοντα νεῶν ἔχον; Λ 801=Π 43.=Σ 202 ἀναπνεύσωσι δ' ἀρήιοι νῆες Ἀχαιῶν | τειρόμενοι cf. Λ 327; Κ 201 ὅθεν αὖτις ἀπετράπετ' ὄβριμος Ἐκτωρ | ὅλλυς Ἀργείους. This accounts for the tense of the participle in the last two examples. The principle extends also to cases like ἡλθες ἀλώμενος, ἔγρετο εὐδων; cf. Ameis-Hentze at ν 187, Anhang "so zeigt, sich, dass das Partic. actionis infectae (wie man das Partic. Praes. richtiger bezeichnen würde) trotz der Antecedenz der Handlung mit dem Aorist verbunden wurde, sobald mit diesem der Abschluss der vorhergehenden dauernden Handlung gegeben wurde.

Akin to these, and at the same time serving as a bridge to the Verbs of Emotion are κορέννυμαι and κάμνω. The examples of these verbs with the participle in Homer are: κορέννυμαι Λ 88. Σ 287. Χ 427. δ 541. κ 499. υ 59; κάμνω Α 168. Β 101. Δ 244. Ζ 262. Η 6. 220. Θ 195. 449. Π 107. Ρ 658. Τ 368. Φ 26. Ψ 64. Ω 613. φ 150. 426. In two cases, Δ 28, μ 233, the participle agrees with the logical subject in the dative. In all the examples cited the participle, it will be noted, is in the present, except the present perfect ἐελμένοι Σ 287. Hesiod offers no instance of this construction. Here may also be cited ἀνέχεσθαι Ε 895. δ 596. π 277. τλήναι ν 311. πολμᾶν ω 163, all construed with the present participle. The aorist participle is rare anywhere, e. g. Xen. Cyr. 6. 2. 18. (neg.) cf. A. J. P. i. 242.

VERBS OF EMOTION.

In dealing with Verbs of Emotion the first case we have to consider is where the participle itself expresses a state of feeling that is subordinate to the main action of the sentence. This category would hardly call for separate treatment were it not for the fact that, as the participle expresses in the large majority of instances the feelings of the subject of the sentence, an extra linguistic inference of causality becomes particularly easy. Something over fifty examples are found in Hesiod and about the same number proportionally in the Iliad. I give a list of the examples from Hesiod, arranged alphabeti-

cally, under the different tenses of the participle. A study of the examples will show that there are but few in which we feel strongly tempted to infer the causal relation.

Present: nom. ἀγαλλόμενος Th 68. S 86; ἀγόμενος Th 619; ἀχεύων W 399; ἀχέων S 93; ἀχνόμενος Th 623. S 435; ἐλπόμενος S 66; ἐέμενος S 23. 196. 231, 304; ἐμείρων Th 177. S 31; κοτέων Th 315. S 176. [403]. 454; κοδιόων S 27; κλαιόμενος S 113; μενεαίνων S 361; περπόμενος S 47; χαίρων Th 438. W 481; χολοῦμενος W 138; χωόμενος Th 533. 561; oblique cases ἀγαλλομένην Th 587; κοτεόντων θ' ἐμένων τε S 169.

Aorist: ἀαχών Th 868; γηθήσας S 116; ὑποδδείσας S 98 (text doubtful); θαρσήςας Th 168; θυρήνας S 262; ὀχθήσας Th 558; ρολωσάμενος W 47. 53; χωσάμενος S 12.

Perfect: ἀαχημένος Th 99; δειδώς S 248; μεμαώς S 240. 414. 453; τετιγημένος Th 163.

The second case is where the verb of emotion—using this term to include actions such as “to weep” and “to laugh,” that are expressions of the feelings—is itself the main verb of the sentence. In this case the participle tends to pass from a designation of accompanying circumstances, through the causal relation, into a still closer union with the main verb. The examples from Hesiod are: Th 159. 680. S 65. 115. W 24. 58. 205. 312. Notice especially:

W 55. χαίρεις πῦρ κλέψας καὶ ἐμὰς φρένας ἠπεροπέουσας
476. καὶ σε ἔολπα
γηθήσειν, βιότου αἰρούμενον ἔνδον ἐόντας.

From the Iliad it seems necessary to cite only examples like those just quoted of the closer union of main verb and participle, to which I will add examples taken from Classen and Schmitt of the verbs that with this construction occur first in the Odyssey.

The nominative of the participle is found with γηθέω A 330. Δ 255. 283. 311. H 127. 214. Θ 278. K 190. N 344. Ω 320.; χαίρω Γ 23. 28. 76. 112. [Λ 73]. Σ 259. Ω 490; τέρπομαι A 474. B 774. Δ 9. E 761. I 336. Λ 643. T 18. 19. Τ 23. Ψ 298. Ω 633. 636. ἀσχαλιάω Ω 403. ὄθομαι E 403. The Odyssey adds also instances of ἥδομαι ι 353; ἰαίνομαι τ 537.

Instances of the dative are found after χαίρω E 682. Ω 705;

γάνυμαι Ξ 504 ; νεμεσάω Δ 414. ἀνιάομαι also occurs in the Odyssey ο 335. The genitive occurs more frequently : Τ 75, οἱ δ' ἐχάρησαν . . . μῆνιν ἀπειπόντος μεγαθύμου Πηλείωνος may be explained as genitive absolute, but we have the genitive after χολοῦμαι Δ 494. Ν 207. 660. Σ 337. Φ 146. Ψ 23. ἀλεγίζω Α 181. Θ 478 ; ἀλέγω Θ 483 ; κήδομαι Θ 353 ἀκηδέω Ψ 70. cf. μεθήμι Α 841 ; ἀμελέω Θ 330. Ρ 10 ; ἀχαρίζω Π 16 ; ὀλοφύρομαι Θ 202. ἀσχαλάω with genitive of the part occurs first. τ 159.

In addition to these the genitive is found with a number of phrases of similar meaning. μέγα πένθος (ἔστιν) Δ 417 ; πένθος ὀφθαλμοῦς ἐκάλυψε Α 250 ; πένθος ἐνὶ φρεσὶ . . . εἴη Σ 89 ; ἄχος γένετο Μ 392. Ν 417. Ξ 458. 486. Π 581 ; ἐντρέπεται φίλον ἦτορ Ο 554.

The accusative is found after γηθήω Θ 378 δεῖδια Ν 482 ; ἐλεέω Ε 561. 610. Ρ 346. 352 ; ἐλεαίρω Η 27. Ι 302. Ν 16 ; ἄχθομαι Ν 353 ; ὀλοφύρομαι Θ 245. Ρ 648. Cf. Krüger, 56. 6. 4.

ADJECTIVAL USES OF THE PARTICIPLE.

After finishing the investigation of the uses of the participle in which the verbal side of its nature is more prominent, there remain for consideration the cases in which it stands in closer relation to the noun. A thing may be characterized not only by qualities that are fixed and inherent in it, but also by the actions that it performs or by the effects of actions that have been performed upon it. The form of expression for attributing such qualities to the noun is the participle. In this way the participle comes to be used as an adjective in Direct Attribution, but with this difference, that the participle always retains more or less of the action—of the mobility of the verb. According to the degree of this mobility the participle varies all the way from a stereotyped epitheton ornans that has almost hardened into an adjective pure and simple to the expression of an action by which the noun has been, will be, was, or is affected—a relation that our language is often forced to express inadequately by a relative clause. The advantages of the participle in this use over an adjective are its capacity for expressing the relations of tense and voice and for forming by its power of verbal regimen complexes that could be expressed by adjective-attribution only in compounds

—cf. χρυσέοισι πεδίλοις ἐμβεβαυῖαν with χρυσοπέδιλος—such as would frequently become more cumbersome than the Greek language would tolerate. (Cf. Gildersleeve A. J. P. ix. 139. n. 3.) When used as an adjective the participle was liable to be treated as one—to be substantivized either with or without the article, and even to be degraded so low that the need was felt for a copula to connect it with its substantive.

The limited use of the article in Epic poetry renders it sometimes doubtful whether a participle should be classed as Attributive or Circumstantial. However, the following list of participles in Direct Attribution in Hesiod aims at completeness :

Nominative: ἀνίσσων Th [850]. S 328; ἀποπνεύουσα Th [324] ἀπουράμενοι S 173; ἀραῖζεῖσαι S 249; ἀρηρώς Th 812. S 271; δεδορκώς S 145; βροθόμενος S 300 (rejecting 299); εἰρημένους W [370]; ἐόντες Th 851. S 73 ἐχγεγυῖα Th. 76. W. 256; ἐρχόμενοι Th 272; ἔχων Th 75. 98. 456. 670 [908]. S 188. 227; εἰδώς Th 264. 545. 550. 561. W [187]. 731. θαλφθεῖς Th 864; θύων Th 109; ἰδών W 267. ἰεῖσαι Th 830; κεκαλυμμένη [Th 757]; καταπεπτηγυῖα S 265; λαμπετόντα Th 101; λελιχμέτες Th 826; μαρμαίρουσα Th 699; μεδέουσα Th 54; ναίων W 18; νοήσας W 267; παθούσα Th 276; πνείοντες S 24; ῥέοντες Th 367; σειόμενος S 298; τετελεσμένον W 799; φέροντα Th 216; χατίζων W 21.

Oblique cases: ἀεναόντων¹ W 550; ἀέντων Th 869. W 625; ἀεξομένοιο W 773; αἰθομένοιο Th 324. 867. S 60. 275. W 755; ἀκοχμένον S 135; ἀλιτήρενον S 91; ἀρηροῖαν Th 608. S 137; βροθόμενων S [290]. 295; γηγράσκοντας W 185; γηγρόντεσσι W [188]; δερκομένων S 169; ἐμβεβαυῖαν Th 12; ἐοικός Th 295. 584. W 235; ἐόντων Th 21. 33. 105. 801. W. 718; ἐσσομένοισι W 56; ἐυκτίμενον¹ S 81; ἔχοντος Th 61. 114. 139. [186] 239. 833. 896. 898. W [438]; θάλλοντα Th 902. τεθαυῖαν W 173. θεόντων S 146; θύον Th 131. εἰδώς Th 559. W 54. ἰδυῖαν Th 313. 887. ἱεμένων S 169; ἰούσης W 720; ἰσταμένοιο W 780; καταφθιμένοισι Th 850; κεχασμένον Th 929. κελυμένην S 55. κλείουσαι W [1]; κοτεόντων S 169; κταμένοιο S [402]. W 541; κυμαίνοντος W 390; λαμπετόντι Th 382. S [390]; λαμπομένους Th 186. S 145; μεμηλότα W 231; οὐλομένης¹ Th 225. 593. W 717; πεποχασμένῳ Th 484; πνέουσας

¹ Although these words cannot strictly be called participles they have been included as producing a participial effect.

Th 319; προπεφραδμένα W 655; προροεόντων W 757; σβεννυμενάων W 590; τεθνηῶτα S 158; τετελεσμένον Th 795. W 561; τετοκυίης W 591; ελεγεῖθοντος Th 846; φρονέοντα Th 987. S 50. κεχροημένον W 317. 500.

Very thoroughly adjectivized is the participle ἄρμενος and its compound ἐπάρμενος. It presents the peculiarity of being used proleptically. Examples are: S. 84. W. 407. 542. 601. 627. 632.

In Attic prose—cf. W. J. Alexander, Participial Paraphrases in Attic Poetry, A. J. P. iv. 291 ff.—most of the examples of the present participle in direct predication are limited to participles that are thoroughly adjectivized or to such as readily lend themselves to being conceived as qualities. In Hesiod also the adjectival function is clear and the construction is frequently eased by a preceding adjective. Many of the examples are complexes that could be expressed in adjectival form only by clumsy compounds. The examples of the present are: Th. 823. S. 134. [143]. 183. 304. W. 823. Of the aorist no examples are found except of ἄρμενος, which has completely become an adjective—cf. W. 424. [617]. 786. 808. The perfect, especially the middle passive, as expressing the result of an action, is particularly well qualified to enter into such periphrastic uses. The examples are: Th. 415. W. 478. 616. 641. 683. 793. 799.

The following examples of the participle and article are found in Hesiod:

Nominative: W 732. ὃ γε πρὸς τοῖχον πελάσας; W 364. τό γ' ἐν οἴκῳ κατακείμενον.

Oblique Cases: Th 32. τά τ' ἐσσόμενα πρό τ' ἐόντα; Th. 38. τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα; W 266. τῷ βουλεύσαντι; Th 973. τῷ δὲ τυχόντι; W 353. τὸν φιλέοντα . . . τῷ προσιόντι; 342. τὸν φιλέοντα.

But as the articular use of the stem *το-* was not fully developed in Hesiod's time we have instances of the participle standing alone where we speak of the ellipsis of the article or of some noun with which the participle agrees, although often no such definite ellipsis is felt. There are two examples (Th 32. 38. *πρό τ' ἐόντα* quoted above) which can hardly count as participles with the article precede. Ellipses with the femi-

nine are W 462. *θέρους δὲ νεωμένη οὐ σ' ἀπατήσῃ;* W 720. *πλείστη δὲ χάρις [γλώσσης] κατὰ μέτρον ἰούσης;* S 206. *μελπομένησιν εἰκυῖαι.* With this last are to be compared the instances in which *ἀνὴρ*, the poetical article, (cf. Dr. Gildersleeve as quoted by Gallaway, p. 63), is to be thought of: Th 92. *μετὰ δὲ πρέπει ἀγρομένοισι;* S 215. *ἀπορρίψοντι εἰκώς;* W 5. *βριάοντα χαλέπτει;* Th 770. *ἐς μὲν ἰόντας | σαίνει;* W 295. *ὅς εἰδ' εἰπόντι πίθηται;* S 251. *περὶ πιπτόντων;* S 228. *σπεύδοντι καὶ ἐρρίγοντι εἰκώς;* W 309. *καὶ ἐργαζόμενος πολὺ φίλτερος ἀθανάτοισι,* if 310. be rejected on account of the external evidence against it; W 412. *οὐ γὰρ ἐτῴσαιοργός ἀνὴρ πῖμπλησι καλὴν | οὐδ' ἀναβαλλόμενος.* The neighborhood of *ἀνὴρ* in the last example lets it serve as a transition to those in which the omitted idea is to be gathered from the context. S 209. *λιμήν . . . κλυζομένῳ ἔκελος;* S 211. *δελφῖνες νηχομένοις ἔκελοι;* S 314. *Ὀκεανὸς πλήθοντι εἰκώς.* The phrase *Ὀλύμπια δώματ' ἔχοντες* occurs five times without *θεοί* Th 783. 963. W 81. 110. 128. and the list of masculine ellipses is completed by that of *μῆνός.* W 798. *φθίνοντός θ' ἰσταμένου τε* and *Ἥελιον.* W 728. *ἔς τ' ἀνιόντα.* Examples of the neuter are W 366–7 *παρεόντος ἐλέσθαι . . . χρῆζεν ἀπεόντος;* S 116. *ἄρμενα εἶπεν;* W 363. *ἐπ' ἐόντι;* Th 834. *εἰκότα (φθέγγετο);* W 731. *πεπνυμένα εἰδώς.* In one case the idea to be thought of is indicated by a partitive genitive:

Th 584. *τῶν ὃ γε πολλὰ ἐνέθηκε (χάρις δ' ἀπελάμπετο πολλῇ) θαυμάσια, ζώουσιν εἰκότα φωνήεσσιν.*

Examples of the participle in direct attribution and direct predication are so frequent in the *Iliad* that it seems unnecessary to cite them, and I will confine myself to the treatment of the participle with and without the article.

Of the participle with the article the following examples are found in the *Iliad*. Nominative: I 320. *ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργῶς;* Ω 687. *παῖδες τοὶ μετόπισθε λελειμμένοι;* Ψ 663. *ὁ νικηθεὶς.* Oblique cases: Φ 262. *τὸν ἄγοντα;* Α 70 *τά τ' ἐόντα* *τά τ' ἐσσόμενα;* Ψ 325 *τὸν προύχοντα;* Γ 138. 255. Ψ 702. *τῷ νικῆσαντι;* Ψ 656. *τῷ νικηθέντι*—cf. Ψ 704. *ἀνδρὶ νικηθέντι.*

Of the participle used alone as a substantive—so-called ellipses—we have the following examples: B 10. *Ὀλύμπια δώματ' ἔχοντες*=B 13. 67. E 383. O 115. Ψ 430. *ὥς οὐκ αἰοντι εἰκώς;* Ξ 63. *οὐ γὰρ πῶς βεβλημένον ἔστι μάχεσθαι;* B 119.

καὶ ἐσσομένοισι πυθέσθαι cf. Γ 287. 460. Ζ 358. Χ 305; Μ 374. ἐπειγομένοισι δ' ἴκοντο; Π 457. τὸ γὰρ γέρας ἐστὶ θανόντων=675. Ψ 9. cf. Χ 389; Ψ 72. ψυχὰν εἶδωλα καμόντων; Σ 309. κτανέοντα κατέκτα; Ν 262. τὰ κταμένων ἀποαίνυμαι; Τ 494. κτεινομένους ἐφέπων; Ε 903. περιτρέφεται κυκόντων; Ι 318. ἴση μοῖρα μένοντι; Τ 79. ἐστεῶτος μὲν καλὸν ἀκουέμεν; Χ 199. φεύγοντα διώκειν; Ε 532. φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται=Ο 564; Ζ 389. μαινομένη εἰκυῖα; Ο 90. ἀτυζομένη δὲ ἔοικας; Σ 548. ἀρηρομένη δὲ ἐόκειν; Π 182. μετὰ μελπομένησιν; Α 70. πρὸ τ' ἐόντα; Ρ 32. ῥεχθὲν δέ τε νήπιος ἔγνω=Τ 198; Ι 58. πεπνυμένα βάζεις; Ω 661. κεχαρισμένα θείης.

Add to these the instances of the vocative Α 225. κυνὸς ὄμματ' ἔχων; Ο 128. μαινόμενε; Ξ 184. οὐλόμενε; Α 149. ὦ μοι ἀναιδείην ἐπιειμένε.

The participle then had given up by the time of Homer enough of its verbal nature to allow it to be separated from the declaration of the sentence and spend its force on a single noun. This can be seen most clearly when the participle is used in the vocative that is outside of the construction of the sentence, as: *κάρη κομόωντες Ἀχαιοί* Β. 323; *καὶ σὺ κακοῖσι δόλοισι κεκασμένε* Δ 339; *Ἀντίλοχε πρόσθεν πεπνυμένε* Ψ 570, etc. So as there was no room for further development on this line the comparison of the use of Hesiod with that of Homer becomes a stylistic question of the individual freedom with which they employed this construction.

Beginning with the consideration of bulk, we find in the *Iliad* about 420 participles in direct attribution. Classen, p. 52, places the number at about 360, and on the following page calls attention to the impossibility of drawing a hard and fast line, between attributive and predicative participles which is the cause of the difference in our estimates. These examples are divided among the tenses as follows: present, 202; perfect, 169; aorist, 51. Similarly in Hesiod we find about 63 presents, 33 perfects, 14 aorists, and 1 future, making a total of about 110 examples. This instance of the future in Hesiod is without special significance, as the participle *ἐσσόμενος* is completely adjectivized—cf. Dr. Gildersleeve, *Pindar* cxi note—and is used by Homer as a substantive both with and without the article, while the noun with which it agrees in Hesiod, *ἀνήρ*, is hardly more than a poetical equivalent of the article.

The present and the perfect predominate in both authors and in about the same proportion. The reason for the predominance of these tenses is that lasting actions are the ones that lend themselves most readily to attribution, and these are to be found either in the continued action of the present or in the perfect as denoting attitude and resulting condition. The aorist is employed only when there is an action that stamps on the noun certain lasting qualities, so that when we know the action we may infer the condition that results from it. Thus, ἀνὴρ θανών is one that has crossed the boundary between life and death; Τρῶες ἀγρόμενοι are Trojans that have entered the assembly.—cf. Classen, p. 57, ff.

But while the relations of the tenses to one another remain practically within the same proportion, there is a considerable difference between the relative frequency of the construction in the two authors.

The bulk of the Iliad is, roughly speaking, about seven times as large as that of Hesiod, but the attributive participles are less than four times as numerous. This shows that the construction is nearly twice as frequent in Hesiod as in the Iliad. Besides this the examples in Hesiod exhibit much greater variety, since one verb furnishes on an average two examples in Hesiod as against four in the Iliad. There is danger, however, of being misled by this calculation, as allowance must be made for the large amount of repetition in Homer.—cf. A. J. P. vi. p. 399.

In this construction, moreover, Hesiod is not a close imitator of Homer's phraseology, as at least half of the verbs employed by him as attributive participles are not similarly employed by Homer.

Tracing more closely the resemblances and differences of the authors we find that a large number of the examples in each consist of what are apparently mere stock epithets, e. g., πυρὸς αἰθομένοιο, θεοὶ αἰὲν ἐόντες χαμαὶ ἐρχόμενοί τ' ἄνθρωποι, θεοὶ Ὀλύμπια δώματ' ἔχοντες, θεοὶ βεῖα ζῶντες, etc. Of these Homer shows a list of nearly fifty phrases, with about two hundred and eighty examples. Twelve of these are taken up by Hesiod, furnishing twenty-two examples, as follows: πυρὸς αἰθομένοιο Z 182. Th 324. 867. S 60; θεοὶ αἰὲν ἐόντες A 290, etc. Th 21. 33.

105. 801. W 718; *Κρόνον ἀμφὶς ἑόντες* O 225. Th 851; *χαμαὶ ἐρχομένων τ' ἀνθρώπων* E 442. Th 272; *Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι* β 484, etc. Th 75. 114; *πόντον κυμαίνοντα* Ξ 229. W 390; *πυρὶ λαμπετόωντι* A 104. cf. Th 110. 382. S [390]; *κορύθων ἀπὸ λαμπομένων* N 341, etc. Th 186; *αἰθέρι ναίων* B 412, etc. W 18; with *μένεα πνεύοντες Ἀχαιοί* cf. S 24 *ὕπερ σαχέων πνεύοντες*; with *πυρὶ φλεγέθοντι* Φ 358 cf. *κεραυνοῦ τε φλεγέθοντος* Th. 846; *ἔγχος ἀχαχμένον*. S 135. Similar epithets, occurring in Hesiod but not in the Iliad, are: *χορωνιόωντα πέτῃλα* S 289; *Εἰρήνην τεθαλυῖαν* Th 902; *τετελεσμένον εἰς ἐνιαυτὸν* Th 795. W 561. Of these *χορωνιόωντα* is post-Homeric; *τετελεσμένον* is used by Homer only in direct predication; *τεθαλυῖα* occurs in the Iliad I 208, but more frequently in the Odyssey, and we may best compare: λ 192 *αὐτὰρ ἐπὶν ἔλθῃσι θῆρος τεθαλυῖα τ' ὀπώρη*. As was to have been expected the connection with Homer is closest in the Theogony and least in the Works and Days; but two examples coming from the last work, four from the Shield, and the remaining sixteen from the Theogony.

Other instances of parallelism between the phraseology of Hesiod and Homer are: Th 850 *Ἀΐδης ἐνέροισι καταφθιμένοισιν ἀνάσσω*, O 188 *Ἀΐδης ἐνέροισι ἀνάσσω*; Th 324. *δαινὸν ἀποπνεύουσα πυρὸς μνῆος αἰθομένοιο* = Z 182; Th 812 *ρίζῃσιν διηνεκέσσιν ἀρηρώς*, M 134. *ρίζῃσιν μεγάλῃσιν διηνεκέσσιν ἀραρυῖται*; W 256. Th 76. *Διὸς ἐχρεγαυῖται* cf. Γ 189. 418. δ 184. 219. ζ 229. ψ 218; Th 545. 550. 561. *Ζεὺς ἄφθιτα μῆδεα εἰδώς* = Ω 88. Th 109 *καὶ ποταμοὶ καὶ πόντος ἀπείριτος οἴδατι θύων* cf. Th 131. and the circumstantial participles Φ 234. Ψ 250; Th 264. *ἀμύμονα ἔργα ἰδυῖται*, cf. I 128. 270. T 245. Ψ 263. ω 278. More frequent in the Odyssey is *ἀγλαὰ ἔργα* or *κεδνὰ ἰδυῖται*; Th 869. W 625. *ἀνέμων μένος ὕγρον ἀέντων*, τ 440; S 145. *ἔμπαλιν ὕσσουσιν πυρὶ λαμπομένοισι δεδορκώς* cf. τ 446. *πῦρ ὀφθαλμοῖσι δεδορκώς*; Th 830. *φωναὶ . . . παντοίῃν ὅπ' ἰεῖσαι ἀθέσφατον*. cf. μ 192. *ὥς φάσαν ἰεῖσαι ὅπα κάλλιμον*; Th 757. *Νῦξ ὁλόῃ νεφέλῃ κεκαλυμμένη ἡεροιδεῖ*, θ 562. λ 15; S 275. *αἰθομένων δαΐδων* cf. α 428. 434. η 101; W 752. *ἱεροῖσιν ἐπ' αἰθομένοισι* cf. Λ 775. μ 362; S 137. *κυνέην . . . ἐπὶ χροτάφοις ἀραρυῖαν* σ 378. χ 102. The phrase occurs without *ἐπὶ* N 188. Σ 611; Th 239. 833. cf. 61. *θυμὸν ἔχων*, cf. E 670. P 720; W 780. *Μηνὸς δ' ἱσταμένοιο τρισκαίδεκάτην ἀλέασθαι* cf. ξ 162. *τοῦ μὲν φθίνοντος μηνὸς τοῦ δ' ἱσταμένοιο*, but the verse is bracketed by Ameis-Hentze; Th 850. *ἐνέροισι καταφθιμένοισιν*. λ

401. νεχύεσσιν καταφθιμένοισι; W 757. ποταμῶν ἄλαδε προρέοντων = E 598. W 317. 500. Αἰδῶς (Ἐλπις) δ' οὐκ ἀγαθῇ κεχρημένον ἄνδρα κομίζει, ζ 347. αἰδῶς δ' οὐκ ἀγαθῇ κεχρημένῳ ἀνδρὶ παρεῖναι.

But even after deducting these sufficient examples remain to show Hesiod's independence. His freedom seems to lead him in the direction of complex phrases equivalent to compound adjectives, as is shown by the fact that active transitive verbs are proportionally much more frequent in Hesiod than in the Iliad. Some of these phrases strike us as homely or quaint, and thus fall into line with Jebb's remarks on Hesiod's style, cf. *The Growth and Influence of Classical Greek Poetry*, p. 91.

The participle in this construction is an adjective with greater wealth of meaning, so that a large use of it would be an evidence of richness of vocabulary and of the imagination necessary to produce poetic compounds. But when carried to excess it overburdens the author's style, and this seems to be the case in both the Theogony and the Shield, where the proportion is about twice as great as in the Works and Days.

Of the participle used as a substantive without the article forty-one examples are cited above from the Iliad. The ellipses are extremely simple, being always ἀνήρ—which largely predominates—γυνή, or χρῆμα, except for one instance of γῆ Σ 548, the phrase Ὀλύμπια δώματ' ἔχοντες and the vocatives. All the tenses are represented—the future not only by ἐσσόμενος but also Σ 309. καί τε πανέοντα κατέετα. No instance of the nominative occurs except Ὀλύμπια δώματ' ἔχοντες. Hesiod's 29 examples show a great advance in frequency of use. The future is represented by S 215. ἀπορροφῶντι ἐοικώς, which may be compared with Σ 309. The masculine still predominates and the chief ellipses are still those of ἀνήρ, γυνή or χρῆμα, but we find, besides γῆ W 462. and θεός as in Homer, still more striking examples cf S 209. 211. 314. W 720. 798. and one case in which the omitted idea is suggested by a partitive genitive Th 854. The nominative is used W 309. 412. 462. It will be noticed that the examples that show an advance over the Iliad come chiefly from the Shield and the Works and Days.

When it comes to the question of the combination of this

substantivized participle with the article Hesiod shows a still greater advance not only in quantity—Iliad 9, Hesiod 10—but also in usage, cf. Monro §264. Notice in Hesiod especially:

W 364. οὐδὲ τό γ' ἐν οὐλῳ κατακείμενον ἀνέρα χήδει.

W 353. τὸν φιλέοντα φιλεῖν καὶ τῷ προστόντι προσίμεν.

From the Theogony might be cited 973, but the text is doubtful.

In the use of the participle as a predicate after copulative verbs Hesiod again shows an increase in quantity (Iliad 31, Hesiod 16), and what is more significant an increase in the number of tenses employed. In the Iliad only perfect participles, generally passive, are found; in Hesiod there are six instances of the present, only one of them from the Theogony, and three of the aorist ἄρμενος, all from the Works and Days. Other verbs than εἰμί employed as a copula are πέλομαι W. 808. Ψ 67 and γίγνομαι X 219.

CONCLUSION.

The main purpose of this thesis was the consideration of the syntactical differences between the Epic and the Attic use of the participle. The most important of these is the development after the Epic period of the participle as a “short-hand” equivalent for a finite subordinate clause, a result of which is that the use of the negatives οὐ and μή with the participle also remains undeveloped in Epic poetry. Conspicuous besides this are the extensions in Attic of the use of the future participle, of the genitive absolute, of the supplementary participle, and of such uses of the adjectival participle as were rendered possible by the development of the article.

Syntax and style, however, are so closely united that some mention must be made of the stylistic effect of the participle in Hesiod. The general principles for the treatment of this question are to be found in Dr. Gildersleeve's article, On the Stylistic Effect of the Greek Participle, A. J. P. ix. 137 ff. In spite of the fact that the number of occurrences of the participle per 100 lines is even a rougher way of estimating its effect than the proportionate number of occurrences of finite verb and participle, I will give such a table for the Iliad and for Hesiod:

	No. of lines.			No. of part.			Part. per 100 lines.		
	narr.	speech.	total.	narr.	speech.	total.	narr.	speech.	total
A	238	373	611	96	90	186	40.3	24.1	30.4
B	599	278	877	129	69	198	21.5	24.8	22.5
Γ	218	243	461	78	52	130	35.7	21.3	28.1
Δ	302	242	544	133	54	187	44. +	22.3	34.3
E	575	334	909	214	84	298	37.2	25.1	32.7
Z	207	322	529	83	75	158	40. +	23.8	29.8
H	239	243	482	92	41	133	38.4	16.8	27.6
Θ	297	268	565	105	64	169	35.3	23.8	29.9
I	126	587	713	45	139	184	35.7	23.6	25.8
K	287	292	579	105	64	169	36.5	21.9	29.1
Λ	547	301	848	214	95	309	39.1	31.5	36.4
M	349	122	471	137	25	162	39.2	20.4	34.3
N	583	254	837	242	58	300	41.5	22.8	35.8
Ξ	274	248	522	103	58	161	37.2	23.3	30.8
O	454	292	746	182	80	262	40.0	27.3	35.1
Π	615	252	867	229	64	293	37.2	25.4	33.7
P	493	268	761	213	56	269	43.2	20.8	35.3
Σ	351	266	617	126	84	210	35.9	31.5	34. +
T	152	272	424	65	71	136	42.7	26.1	32.3
Τ	274	229	503	105	48	153	38.3	20.8	30.4
Φ	342	269	611	153	63	216	44.7	23.4	35.3
X	229	286	515	106	88	194	46.2	30.7	37.6
Ψ	544	353	897	197	90	287	36.2	25.4	31.9
Ω	350	454	804	134	107	241	38.2	23.5	29.9
	8645	7048	15693	3286	1719	5005	37.3	24.3	31.8
Th	988	34	1022			275			26.9
S	407	73	480	171	25	196	42. +	34.2	40.8
W	818	10	828			279			33.6
	2213	117	2330			750			32.1

The figures show to what an extent the narrative is the home of the participle and serve to point out some other facts of interest, notably, the wide divergence of the different works assigned to Hesiod; the araiometochic nature of the Theogony, which is shared by the second book of the Iliad,

owing to the common nature of their subject-matter, a cause which also makes itself felt in II ; the lower level of the participle in the narrative of Θ-K, and the manner in which its proportion rises in the narrative of the battles, reaching its maximum in the *Ἐκτοπος ἀναλρεσις* and dropping again in the two concluding books. But bulk alone will not give an adequate idea of the situation, for the stylistic effect of the participle is not the same in all constructions. The consideration of the details of this would lead too far, but the great difference between the stylistic effect of the participle in Homer and in Hesiod is to be found in Hesiod's rare employment of the supplementary participle and the excessive use that he makes of the adjectival participle. The latter is especially the case in the Theogony and constitutes one of the most characteristic features of its style.

